HERALD OF THE MORNING.

The seed of the woman shall bruise the serpent's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem: remove the crown: I will overturn, overturn overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

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1901.

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One Copy, per annum, 60 Cents; Four Copies, to one address, $2.00.

hidden for three years and six months; during which there will be a great famine throughout all the land; not of bread, nor of water, but for hearing the words of the Lord After which Elijah will show himself, the famine come to an end by "this gospel of the kingdom being preached as a witness to all nations. By which the prophets of Baal will be slain, "consumed with the spirit of his mouth, and destroyed with the brightness of his presence."

During this famine, and unrestrained demoniac control, humanity will have to endure a reign of terror such as this world has never witnessed; one that will cause all faces to gather paleness, and cause men's hearts to fail them with fear, in looking after the things that are coming on the earth. But the overcomer will escape these things, and stand before the Son of man.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation that shall come upon all the world (the inhabited earth,) to try them that dwell upon the earth." Who has kept the word of his patience, like those in this movement? But, the "evil day, that shall try every man's work, so as by fire," even we cannot escape. And his truth alone can be our shield when the trial comes. Have you his truth, the whole truth, "all that he had heard from his Father;" and committed to his church, the truth, and nothing but the truth? Flaws in your armor will let in some fiery dart that may be fatal. This is where we overcome, or are to be overcome. I do not ask if you have all truth concerning unfulfilled prophecy; these are things we must feel after, and wait for their fulfilment, in many cases; but not in darkness. The vital question to decide is, have you THE ONE GOSPEL FAITH complete; or are you still driven about by wind of doctrine? Do you know what is revealed concerning the Son of God? Have you come to the fullgrown man, in these things? If so, you will overcome; and having overcome all, be able to stand, "and not be ashamed before him at his coming."

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rochester, N. Y.

VOL. 4.] JANUARY, & FEB, 1901. [No. 10 & 11.

HE WILL "SHOW YOU THINGS TO COME."

The Holy Spirit was sent to lead the church into all truth, and show us things to come. And will certainly fulfil its mission before Christ returns.

The "all truth," being all that is designed for the church in her present lowly condition; all that Jesus committed to her; namely, "All things which I have heard of my Father, I have made known to you."

This much is required, before we come "to the fullgrown man; unto the measure of the stature of the fulness of Christ." And not only this, but the Spirit is to show us things to come. We have good reasons for believing that in coming to the unity of the faith, and the knowledge of the Son of God, from his creation, through all his official work until he becomes the mighty God; and also to a knowledge of what God hath prepared for them that love him; that we have attained to all that Christ had heard from his Father, and committed to his disciples, as affirmed in John 15: 15. If so, a knowledge of things to come is now in order.

The things that are coming on the earth before and during the passing away of the old Adam race, as at the flood, are now impending events; many details of which are revealed, and hence, belong to us, if we are in the pathway that is to shine more and more, unto the perfect day. But, as has been so often seen during this movement, we never get a correct knowledge of details, until the Time arguments locate, and make a definite and measured place for their fulfilment. In building on Christ, the foundation, there is order; the framework must be reared before any finished part can

be fastened in its place. Hence, we will first try to complete the chronological measurements.

The 70 jubilee cycles end in the spring of 1932, at which time the great antitypical jubilee, or restitution of all things, is due to begin.—With the argument in support of this, most of our readers are already familiar; a brief outline of which, however, it may be well to repeat at this time.—In the law, which is a shadow of good things to come; there was a jubilee, or restitution of all things; their inheritance, and a deliverance from bondage; (see Lev. 25.) And, for the antitype, the Holy Spirit is an earnest, "until the redemption of the purchased possession;" when the groaning creation shall also be delivered from the bondage of corruption, into the glorious liberty of the sons. Hebrew servants, if they chose, might be delivered from bondage, in each seventh year, but could not recover their lost inheritance until the fiftieth, or jubilee year; then all things must be restored.—It will be wise, of the reader to stop right here, and read that whole chapter.

The jubilee year was reached by a multiple of the next smaller, or 7th year sabbath into itself, 7 times 7 years, the 50th year making one complete system of sabbaths to the land. Then, like the atonement, to be repeated once a year, until its great antitype began by Christ; so these typical jubilee cycles must continue until they reach their antitype; the restitution of all things. Since it is easier for heaven and earth to pass, than one jot or tittle of the law until all be fulfilled. A second round of forty nine, with its jubilee, would make two completed sabbaths to the land, as required by that typical system. And we shall show that 70 completes the number designed to reach to the antitype.

"The land did not enjoy its sabbaths while they dwelt upon it." God said he would make it desolate until it had enjoyed them; and he made it desolate 70 years. They dwelt upon it, from the division of the land until the captivity, 963 years, before he gave it

to the Gentiles. Now if God meant until it had enjoyed all its 7th year sabbaths, these fractions of one complete system, he should have made it desolate 134 years, to cover the time they possessed it. And if he meant, until it had enjoyed the number of its full cycles until the restitution from Babylon; then he would have made it desolate only 19 years. But if he meant until it had enjoyed the full number of typical cycles until its fulfilment in its final great antitypical jubilee, then the reason for making that period of desolation 70 years, (2 Chron. 36 : 21,) is explained. And certainly, that seventy years captivity, foretold by prophets; and even the name of their deliverer, Cyrus, foretold, calling him God's anointed, (Isa. 45 : 1–5;) thus making him a type of Christ, the great Restorer of the people of God from mystical Babylon; makes that 70 years, to precede their deliverance, of more than mere historical importance. And I am fully satisfied that, that is the measure of the time during which the land, the purchased possession, should lay desolate until it has enjoyed its full complement of typical jubilee sabbaths; that the 70 cycles will end only where the final jubilee, or restitution of all things, under, not Cyrus, but Christ, God's true Anointed, begins. When, as said of Cyrus, Christ will "make the crooked places straight;" and Babylon the great will fall, to rise no more.

THE CHRONOLOGY; OR TIME MEASUREMENTS.

From the division of the land to the captivity, was 963 years; 19 fifties, and 13 years over. From 13 yrs. before the captivity, to the end of A. D. 1931, ending in the spring of 1932, is 51 fifties, or 2550 years. Add these 51 fifties, to the 19, and it makes 70. This, in brief, is the jubilee argument, joined to that of 1882, where the 69th cycle ended, as follows; which, until then, constituted the entire argument From their last typical jubilee, 13 years before the captivity, the antitypical cycle of 50 times 50 began, since they could not pass away without a fulfilment. And 50 times 50

is 2500. Beginning when their last typical jubilee ended, B. C. 619, it ended with 1881, i. e. the spring of 1882; the exact time when the faith was restored, and the binding of the tares into bundles began.

At that time, and for many years after, we did not recognize the fact that 70 full cycles were required; but counted the 70 thus:—19 full cycles of 50 years, while they dwelt upon the land, and could have had their jubilees; then 51 49s, after their inheritance was taken from them. Seventy full cycles, extending fifty years beyond 1882, and far beyond the times of the Gentiles, was too far in the future for us then to look; since we then thought that the end of the times of the Gentiles would be the end of the old Adam race.

It was another feature of the law, that brought out the necessity for this final fifty years cycle, in order that the law concerning our redemption should have a complete fulfilment. In these great antitypical cycles multiplied into themselves, each 50 years answers, on the large scale, to the 7th year sabbaths on that typical scale. And the law required that a Hebrew servant, if he chose to do so, might go out free on that 7th year. He could not recover his lost inheritance until the year of jubilee; but only personal liberty. In many cases he would have to leave all, wife, children, and home, if he accepted deliverance.—What Christ said we who are to be of the church of the firstborn, must be willing to do if we would inherit the kingdom.—

In case he refused those hard conditions, in order to be set free, he was to have an awl thrust through his ear and remain a servant for ever, (see Exo. 21: 6, Deut. 15: 17.) In some cases his wife could go out free, with him, (Exo. 21: 3.)

This occurred on every 7th year, as well as on the last one, just before the jubilee year, it is true; while it is only in this last 50, the one immediately preceding the great antitypical jubilee, that we who are alive and remain, are to go out free. But these firstfruits, will be made up from those who have met the condition all along the way, during each and all of these cycles. The 7th year, in which they might go out free, really typifies the 7th thousand, as does the 7th day; and it is then these who go out free before the jubilee, or general restitution begins, will be set free. And the 7thhousand from the fall, begins in the spring of 1906, and the antitypical jubilee, not until the spring of 1932. Hence we go out free before the great jubilee; but will not recover the purchased possession, until 1932.

We go out free, during this last cycle that precedes the great jubilee, or restitution of all things, because, as the body of Christ, the antitypical Elijah, we have a work to do, before the great jubilee begins. Thus all these things are provided for in the law, which is a shadow of good things to come; hence, we can see why "Elias shall first come."

Thus the jubilee cycles end, and the restitution of the groaning creation, is due to begin in the spring of 1932. But the coming of Elijah before the great and terrible day of the Lord, means that the Christ body, these servants who go out free before the great jubilee, are to be fully developed before that day can begin; because the Elijah is to destroy, (the false,) and restore all things. But the Elijah does not come suddenly; as the Christ body, the coming is a developing process, having various stages. It begins, when the body has "come unto the measure of the stature of the fulness of Christ." Like Jesus himself, beginning on the natural plane, its coming is completed on the spiritual, or resurrection plane. But it is the Elijah, from its first stage on the natural plane, when its growth as the gospel church is ended. Thus, the coming begins with the living church, on the natural plane, at the exact point where the overcoming begins And it is during this developing phase, beginning in 1903, as we shall show, that the Elijah is to be hidden.

Perhaps we may get some light concerning the development during this hidden condition, from events connected with the birth of John and Jesus; if not as

to exact measurement of time, at least, as to the order of events.—The work begun by John, merged into that of Jesus; so here, the Elijah beginning on the natural plane, merges into the coming on the spiritual plane.

That John was about to come was declared openly; then, from his conception, he was hidden until the conception of Jesus; from which time, the quickening began.—In this case, the quickening of the body, begins the developing from the natural to the spiritual.

But we have an outline of the time during which the events connected with the ending of this AION, and KOSMOS, are to transpire. As follows:

The great cycle of 70 typical jubilee cycles, reaching from the division of the land, and beginning of the typical, until the final "redemption of the purchased possession" from mystical Babylon, is 70 times 50, or 3500 years; the number of jubilee cycles to precede the real antypical jubilee, and restitution of all things.

See outline of Bible chronology on pp. 54, of June, and July, 1899 paper.

Read Isa. 45, to the end of chapter, and you will be convinced that the deliverance from Babylon, decreed by Cyrus, at the end of that 70 years, was designed as a type of the deliverance from mystic Babylon just prior to the restitution of all things; and if so. the 70 sabbatic cycles, ending in 1932, will certainly mark the beginning of such deliverance. But Elias must first come.

Sixty ~~Seventy~~-nine of these cycles ended in the spring of 1882; marking one of the immovable divisions of the diagram. Leaving the one cycle of 50 years, answering, on this antitypical scale. to a 7th year sabbath on that typical scale, in which the Hebrew servant might go out free; while all others, were to remain servants forever; for an AION. The body of Christ, the 144, 000, we, that have the firstfruits of the Spirit; who groan within ourselves, waiting for the adoption, to wit, the redemption of our body; are the one class; while the great multitude, that no man could number, suffering

loss, but saved so as by fire, are the other class; who are to make up, not the house, but the household of Christ. "In a great house, there are not only vessels of gold, and of silver; but also of wood, and of earth; and some to honour, and some to dishonour."

This 50 years cycle, ending in 1932, embraces the harvest, the days of the Son of man, beginning in 1903; organizing the kingdom in 1906; ending of Gentile times in 1915; and the 26 years from the setting up of the kingdom in 1906, to the final END, in 1932.

During this last 50 year cycle, beginning with the restored faith, the body of Christ has been in process of ripening; or coming to the fullgrown man, when a change of some kind must begin. And having a chronological outline, clear to the end, with all its minor divisions, we will try to follow, as best we can, in the light of Scripture, the order of events, in the transition from our present condition, to where "the righteous shine forth in the kingdom of their Father."

The PAROUSIA of Christ, or days of the Son of man, according to the diagram, begin at the passover season, in the spring of 1903. But according to 2 Thes. 2: the day of Christ will not come, until the man of sin is revealed; and he will not be revealed, until that which restrains him is taken out of the way. We are not in doubt as to what restrains the mystery of iniquity that was working in Paul's day; the Christ body is at war with it; "we war not against flesh and blood, but against wicked spirits in heavenly places." And revealed, it is called, the man of sin. But he cannot have all power, until the Christ body is taken out of the way.—Papacy is too young to fill this place.-

Our reason for believing that 2 Thes. 2, refers to the days of the Son of man, and not to "the great and terable day of the Lord," (Jehovah,) is because they supposed it had already come, and they knew it not; (see R. V.) Jesus had told them that men would plant, and build, and know not; and evidently, they were troubled lest they were rejected, while others might be

taken; hence, Paul's Epistle was reassuring; he had not been taken, and gave them such assurance that no more trouble need arise on that matter.

Now our first question is, how are we to know when the man of sin is revealed? and how know when the days of the Son of man actually begin? The first question is easily answered; when the body of Christ is taken out of the way, he will be revealed. And we shall be taken out of the way, the moment Christ suddenly comes to his temple; because "that day cannot come except the man of sin be revealed." And the man of sin cannot be revealed until that which lets, is taken out of the way. Thus both events occur at the same time; and those who experience this being taken out of the way, will surely not be in darkness.

We have supposed that being taken out of the way, meant being delivered from corruption; but there is a Scriptural objection. I am strongly of the opinion that we that are ALIVE and remain until the Lord descends from heaven,—mark, ALIVE, and remain,—and are to be caught up with the resurrected dead, to meet the Lord in the air; will not occur till 1906. Many things must transpire before that event can take place.

Like the Hebrew servants, who went out free, in the 7th year, (if they chose to do so;) so we will go out into this real freedom, when the 7th thousand, the real time to which the 7th year points; namely, in the spring of 1906.—All such Hebrew servants had served SIX years, (Deut. 15; 18.) In their real life, they entered such bondage, as slaves, where their wife and children belonged to their master, only when by loss of property and accumulated debt, they were forced to sell themselves into bondage; since, at every jubilee year, their liberty and possessions were restored to them. Under these circumstances, they might have served only a small part of the six years; and yet it is affirmed that they had served six years. Types are arranged to fit their antitype; and as in the antitype, we all lost our inheritance and were sold into bondage

in Adam; we are all, doubtless, to serve to the end of the six thousand years. This is why I am compelled to believe that, notwithstanding the days of the Son of man begin in 1903; we do not become free, until 1906.

What then is our condition during the 3 1-2 years, from the spring of 1903, to the autumn of 1906? It is the developing phase of the Elijah. The dead will be raised incorruptible; but before that, the living are to be developed to the perfect man. It is the time when the just shall live by his own faith; until then, we have no life in ourselves; but having overcome, we begin to live; it is a quickening process back to a restored life, such as man had before the fall; "For I, (man,) was alive without the law once; but when the commandment came, sin revived, and I died," (Rom. 7: 9.) To overcome, will reverse the effects of sin, and man will live again. And it is "we that are ALIVE and remain," who are to be caught up to meet Christ.

Certain things are coming on all who dwell upon the earth, from which those who keep the word of his patience, will escape, (Rev. 3. 10.) Jesus also speaks of some who will be counted worthy to escape, and to stand before the Son of man, (Luke 21: 36.) Those standing on as it were a sea of glass mingled with fire, (Rev. 4: 6; and 15: 2,) are those who thus escape, as the sea of glass is BEFORE the throne. And these are not the dead in Christ, but the LIVING church, the real overcomers; the entire body being represented in its living members, it is they who actually "Come victorious from the beast, and from his image, and from the number of his name," (R. V.) The beast, being the WORLD; his image, the ecclesiastical power; and the number of his name, the three 6, 6, 6's, given to fallen man, in God's law; two of them typical; and one antitypical. Six days, in which he was to do all his work, the 7th belonging to God. Six years, in which he was to till the land, the 7th being a sabbath of rest. It was in consequence of the fall, that man was to till the ground, live by the sweat of his face. Thus the Six

thousand, like the Six years, belong to fallen man; the 7th to Christ. Hence, these three sixes constitute the number of the beast; they are "the number of a man, the old Adam, or natural man, who is appointed unto death. To come victorious from the number of his name, is to overcome death, and him that has the power of death, by coming ALIVE to the 7th thousand; hence, it is "we that are ALIVE and remain," i. e. the living church who never die, that overcomes. Notice Rev. 20: 4. Of these resurrected saints, who were overcome by death; not a word is said of victory of any kind; their victory is in being members of Christ's body, over which the gates of hell (HADES) shall not prevail. Being members of the one body, we without them cannot be made perfect; hence, although we come to the full stature, and are led into "all truth," in this life, and, as the perfected church, militant, come victorious from the beast, and from its image, and from the number of his name; when about to be joined to our Head, caught up to meet Christ; we shall in no wise precede them. For the dead in Christ shall rise first, then we that are ALIVE and remain, shall be caught up together with them (forcibly)

Thus, those on the sea of glass, and who never fall in death, are the only actual overcomers; all others, of the body, the church that never dies, are all represented in its living members. We know this is so, because the church represents the kingdom of heaven; and the kingdom of heaven is now represented by the virgins who go forth to meet the Bridegroom; hence, by those of the present generation. And those on the sea of glass, had gotten the victory.

Under the law, no Hebrew servant went out free until he had served SIX years. Hence, I cannot believe that, in the antiype, even we, the firstfruits, will go out until the spring of 1906. In which case three of the 3 1-2 years of the hidden condition of development, will pass before we are entirely free from corruption. The sea of glass mingled with fire, would seem to correspond to the condition named in Ps. 91. While Elijah hidden at the brook Cherith, which means "cutting, slaying," etc. drinking the water that had fallen previous to the famine, and fed on such bread and water, may well indicate the continuation of many of the old conditions of life, until he is sent to the widow; then he is set free, new conditions are introduced, and he began to exercise power.—In our application of historical types, we are often inclined to enter too fully into details; it is the law and prophets, not the historical types, every jot and tittle of which must be fulfilled.—

We cannot yet fully understand the HIDDEN Elijah condition. The Elijah, fully developed, that comes before the great and dreadful day of the Lord, when the wicked are to be "ashes under the soles of their feet," when the angry nations are dashed to shivers by the stone smiting the image; is, of course, the completed Christ body; the hidden condition being the developing phase. And this phase, according to our measurements, beginning in the spring of 1903, reaches to the autumn of 1906, when the kingdom is organized, at the general assembly of the church of the firstborn. And this period of 3 1-2 years, is the time that Elijah remains hidden, and the famine prevails. But it is probable that the dead in Christ will be raised, and the living changed, in the spring of 1906, where the 7th thousand begins; after which, there is the being caught away to the mount of God, where the High Priest washing his flesh, takes place, before the kingdom is organized in the autumn.

The resurrected saints are cleansed by baptism; but we must be cleansed in fulfilment of the law; the seven days, doubtless begins seven days before the dead are raised. When cleansed, we shall be ALIVE, even as was man before he sinned. "He that believeth in me, though he were dead, yet shall he live; and he that LIVETH and believeth in me, shall never die."

We that are ALIVE and remain, shall be caught up with the dead in Christ, etc.

The year-day 1906, is the first of the 26 DAYS, for the delivering of the groaning creation from spiritual Egypt; the great antitypical jubilee year beginning in the spring of 1932; where the last 50 year cycle, from the spring of 1882, ends. This last cycle of 50 years, answering on the large scale, to the forty-ninth, or the last year-sabbath preceding their jubilee, not only do the Hebrew servants go out free, but on the tenth day of the 7th month of this cycle that immediately precedes the jubilee, the jubilee trumpet is to sound, (see Lev. 25: 9, 10.) "And ye shall hallow the 50th year, and proclaim liberty throughout all the land unto all the inhabitants thereof." Now we can understand Rev. 14: 6; "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth; to every nation, and kindred. and tongue, and people," "Ye shall make the trumpet to sound throughout all your land, and proclaim liberty throughout all your land, unto all the inhabitants thereof." Proclaim the year of jubilee, "And ye shall return every man to his possession; and ye shall return every man to his family." And is not the everlasting gospel, the glad tidings of great joy that shall be to all people; by bringing in a restitution of all things, to be preached as a witness to all nations, the jubilee trumpet?

The 7th month, begins the last half of the year; on this antitypical scale, 25 years from the spring of 1882. or the spring of 1907, is the end of the first half. Now the law is fulfilled on literal time; hence, that jubilee trump will doubtless sound in the autumn of 1907; the 2nd day of the 26 year-days of the going out of Egypt, at the end of which, i. e. in 1932, the great jubilee begins.

I am satisfied that this is the true order of the closing events of the AION, and KOSMOS, because, as with the diagram, so here, all thing come into place so easily. The overcoming at the end of the day that shall try every man's work; the coming and development

of the Elijah, and the 3 1-2 years' famine, to be ended in the autumn of 1906, by the coming of the perfected Elijah, Christ and his saints, from the general assembly of the church of the firstborn, to begin the 26 yrs. work of delivering Israel, God's son in bondage: and the destruction of Egypt, the old Adam man. As in the type, with Moses and Aaron, (Exo. 4: 29–31,) the work begins with a message to Israel, christendom, the remnant of the seed of the woman. Then a proclamation to all nations of "this gospel of the kingdom," a restitution of all things; namely, a sounding throughout all the land, unto all the inhabitants thereof, of the jubilee trumpet.—The gospel has always been a jubilee trump; even as under the law, every thing proclaimed a restitution. They could not buy or sell, or set a price, without reference to the jubilee, (see Lev. 25; 15.) Every such transaction was continually proclaiming the jubilee. But this was not the trump to be sounded on the tenth day of the 7th month, for a witness that the year of jubilee was the next impending event,—In the antitype, the land having been sold to aliens, a restitutin will dispossess them; hence, when the proclamation, "the great voices," (Rev. 11: 15,) goes forth, proclaiming the restitution; the nations become angry; "The kings of the earth, and the rulers take counsel together against the Lord, and against his anointed; saying, Let us break their bands asunder, and cast their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Yet have I set my king upon my holy hill of Zion;" the kingdom having been already organized at mount Zion, the city of the living God, in 1906, before this banding together of the nations. "I saw the beast and the kings of the earth and their armies, gathered together to make war against him that sat upon the horse, and against his army," (Rev. 19: 19.) Herod, and Pilot stood up against Christ, and on the way to be crucified, Jesus, who spake only in parables, said, "If they do these things in the green tree, what

shall be done in the dry?" (Luke 23 : 31.)

These prophecies began to be fulfilled in Christ. They have some meaning, and not one jot can fail until all be fulfilled. And they belong after, or during the transfer of the dominion of the Gentiles to Christ and the saints, during which transfer, those that corrupt the earth are destroyed; that is, the old Adam race go down in death, sown in corruption; but raised in incorruption; "for the creature itself, shall be delivered from the bondage of corruption into the glorious liberty of the sons."

With this outline of the "things to come," we can well afford to wait for further development. Knowing that as children of the day, walking in the pathway that is to shine more and more, we shall not be left to walk in darkness.

"THE EVIL DAY."

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day; and having overcome all, to stand," (Ephe. 6 : 13, mar.)

"Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build on this foundation gold, silver, precious stones, hay, wood, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is," (1 Cor. 3 . 11, 31.) If our work abide, we receive a reward, (see vrs. 14.)

A preparation for the "evil day," in which, having on the whole armor, we are to overcome; has surely begun; and is being fulfilled in this shaking of the faith of christendom in all their creeds. They have builded on Christ, with hay, wood, and stubble; and are not their works already being burned? Who now believe, as formaly, in the orthodox hell of eternal torment? Surely no intelligent teacher, and few, if any of the

people. This is true of Armenians, as well as of Calvinists. Who is there who now believes, as formally, in the eternal damnation of unbaptised, or nonelect infants? No one. And how well we know that substitution, and nearly every thing else they believe, is only material for the fire. .'Yet once more I shake not the earth only, but also heaven. And this, yet once more, signifieth the removal of those things that are shaken; that those things that cannot be shaken, may remain. Wherefore, we receive a kingdom that cannot be moved." This is harvest work; preparing to gather out of his kingdom, "all things that cause stumbling, and them that do iniquity. To be east into a furnace of fire. Then shall the righteous shine forth in the kingdom." Heaven, the kingdom of heaven, is the church, christendom, that is being shaken. Also the earth; "For I will shake all nations; and the Desire of all nations shall come." The desire of all, because the groaning creation are waiting for the manifestation of the sons of God.

This looks like a preparation for testing every man's work of what sort it is, that has been built on Christ. The creeds are being shaken, and the supposed bright luminaries who formulated these misinterpretations, and the teachers who follow them, are being shaken like a fig tree, when shaken of a mighty wind; and the stars are falling. "Every man's work shall be made manifest, for the day shall declare it." Not manifest to those who are in darkness, necessarily; any more than it is manifested to the groaning creation what they desire, and are waiting for. And yet christendom are aware that the teaching of the past centuries, is being terribly shaken. But it is only those in the light, who can fully appreciate the vast quantity of "hay, wood, and stubble that is being, and is to be consumed.

It is every man's work, that must pass this fiery ordeal that separates the good seed and bad, truth and error. The gold and silver does not escape the fire; it is for the cleansing of the sanctuary, during which

the dross was to be burned out. "Now the day shall declare it." And having overcome all, by having on the whole armor, that withstands all the firey darts, we shall stand: otherwise we fail of overcoming.

This evil day, in which christendom lose so much, their works being burned, begins with the Messenger of the covenant, even the Lord whom ye seek, on coming suddenly to his temple. He shall come, saith the Lord of hosts; but who may abide the day of his coming? and who shall stand when he appeareth?

And having overcome all, stand. Thus, only the overcomer, will be able to stand. But what is it to be an overcomer? and how do we overcome?

To the first question, we answer: It begins by a footing on the "sea of glass;" in other words, the actual overcomers are those who never die. Those who are dead, will live again; but they, like the babes of Bethlehem, are to come from the land of the enemy; where they went as captives to him that has the power of death. But "He that liveth and believeth in me shall never die. Believeth thou this"?

These, and only these, come victorious over, and escape that which came by sin; and hence, are the only actual overcomers. This is not only selfevident, but is directly taught in Scripture. Those who have part in the first resurrection, and live and reign with Christ on the earth, refers to all the dead in Christ. Nothing is said, however, about overcoming; they had not worshiped the beast, nor his image, or received his mark. But instead of overcoming, they were overcome by that which came by sin. Those on the sea of glass, however, overcome; they "come victorious, from the beast, (the world,) and from his image, (its spiritual power, or false theology,) and from the number of his name, the three sixes, completed in the six thousand years, given to fallen man. Of those who are resurrected, nothing is said about the number of his name. And surely, "we that are ALIVE and remain," do get a victory not experienced by those who die.

The entire body are counted as overcoming, because they are all members of the church that never dies. In a war that ends in victory, the soldiers that fall by the way, are not the overcomers; only those who conquer in the final victory that ends the war, are actual overcomers. (In this case, however, even they who fall in death, share the fruit of victory; and hence, are counted as overcomers, though actually falling as prisoners into the hands of the enemy, before the war was ended. These loved not their lives unto the death. But the actual overcoming, is "By the blood (life) of the Lamb, and by the word of their testimony," (Rev. 12: 11.)

The answer to the question, How do we overcome? I have just quoted. The blood, or life, of the Lamb that was slain, "Christ after the flesh," had probationary life, such as man had before he sinned; while the life of the resurrected Christ, is eternal, or (age-lasting) life; imparted because he had overcome. In restitution, the church that never dies, by coming to the perfect man; necessarily regain the condition of the unfallen man.—A fallen man is not perfect, nor can he be until restored from the fall. And the "helps set in the church for the perfecting of the saints," will continue until that work is accomplished.—But the perfect cannot be attained until we overcome. For the overcoming belongs to the church militant.

It is during the "evil day," those having built with gold, silver, and precious stones, are to overcome; that is, they built with that which cannot be shaken; and as this trial marks the end of gospel growth, when his house is full; when the beginning of the Elijah phase, the sea of glass condition, and also the days of the Son of man begin; those then unshaken are the overcomes. They have come "victorious out from the world, and from its false teaching, and have reached the line of safety; which, once reached, having a belief of the truth as their shield, they are beyond the power of the enemy. No plague shall come nigh their dwelling;

He will give his angels charge concerning them, and they shall fear no evil. They were counted worthy to "escape the things that are coming on the earth; and (being on as it were, a sea of glass mingled with fire; where the victorious ones are to be; they stand before the Son of man;" the days of the Son of man, when he comes suddenly to his temple, begins at the moment these victorious ones reach the line of safety.

They overcame by the blood (life) of the Lamb; and by the word of their testimony. "I live, yet not I, but Christ liveth in me." He who has not this living Christ formed within, the hope of glory: will never overcome. And the word of their testimony; that with which they built; "let every man build, but take heed how he build."

These who come victorious, from the beast, etc. are no better than "those that loved not their life unto the death;" the dead in Christ, who will share in all the fruits of the living victorious church. But they are, "we that are alive and remain unto the coming of the Lord," and hence, will get through without becoming captives in the land of the enemy; or experiencing that which came by sin, (Rom. 5: 12.) Surely these are the actual overcomers.

Notwithstanding this selfevident conclusion; there is an apparent objection that might present itself, i. e. Christ overcame; and Christ died. True, but Christ did not lose his life; he that has the power of death, had no power over him. Jesus, speaking of his life, said, "I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment received I of my Father," (John 10: 18.)

This sea of glass condition, is not a complete victory for the church, over him that has the power of death; it is only taking out of the way, that which hinders his manifestation as the man of sin. The victory is complete, only when the dead in Christ are raised, in the spring of 1906, when the 7th thousand begins; since the "Hebrew servant" cannot go out free

until then. Three years of the 3 1-2, before the kingdom is set up, is the time of travail of the woman, or birth of the man child, since the completed birth is not consummated until the dead in Christ come forth, in the spring of 1906, where the 7th thousand begins. —The true order of events can be found, even though we have a complete chronological outline clear to the end, only by rightly dividing the Word, so that every thing has a time and place that makes harmony; and we are to search as for hidden treasures, if we would find the knowledge of God. This is my excuse for trying to know what is revealed concerning these things. "For, surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."— To know these things would be of no benefit to the world, hence, "unto them that are without, it is not given to know the mysteries of the kingdom; but unto you it is given."

Both the woman, and the dragon were seen in heaven, during the travail for, and the birth of the man child. This travail, and pain to be delivered, may be the fiery ordeal when Christ comes suddenly to his temple. "He shall come, but who may abide the day of his coming? for he is like a refiner's fire, and like fullers' soap. And will purify the sons of Levi, and purge them like gold and silver."

This purifying, evidently refers to the separation between tares and wheat; those having built with hay, wood, and stubble; from such as have built with gold and silver. A gathering out of the kingdom, all things that offend, and them that do iniquity. The evil day having manifested the two classes, such a purging and purifying should naturally follow. And that all christendom, both the good fish, and the bad. are represented when the net is drawn ashore, is evident; because the day is to try both kinds of building. And surely the tares will not be cast into the fire until the day has openly manifested their works.

What then will be our condition during the 3 1-2

years of the hidden condition? The twinkling of an eye change cannot be until the beginning of the 7th thousand, when the dead in Christ are raised, and we go out free. Before that, the 91st Ps. must be fulfilled, and also our preparation for the new birth into a second man life. Our restitution, goes no further than a recovery of conditional life; such as man had before the fall. This is being made alive IN Christ; what all mankind are to experience in due time. It is a hidden life. The church, they that are Christ's, are thus made alive, at his coming. The dead in Christ, are raised incorruptible; that is not actual restitution, it is very different from what man was. In restitution, as in overcoming, the sleeping members are represented by those who do not die. But we must be quickened, experience the hidden life IN Christ, before actual birth; when the whole body will be born at once. The hiding of Elijah typifies this hidden life. We are now dead; "For ye are dead, and your life is hid with Christ in God."

"Christ lives in me," and we overcome by his life, and by the word of our testimony. When he comes to his temple and purifies it, new conditions will obtain, the Father, who quickeneth the dead, will "quicken our mortal body by his Spirit," so that we shall actually be made alive; just the reverse, Christ now lives in us; then we shall be made alive in him. "And he that liveth and believeth in me, shall never die." Because Christ, the universal mother, will "fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself," (Phil 3: 21.) The Father quickens the church, the seed of promise, or imparts conditional life, such life as Adam lost; even as He gave such life to Jesus, It is only conditional life the Father gives to mankind, to all, when made alive in Christ, such life as he gave to Adam. Eternal life is given by Christ, and depends on obedience. This is why "the Father raiseth up the

dead and quickeneth them;" they must have conditional life before they can win eternal life. The church must, therefore, be quickened by the Father, made "alive in Christ, at his coming;" namley, on coming to his temple. And, that being made alive in Christ, (the mother,) is only conditional life is certain, since all that die in Adam, are thus to be made alive.—The dead in Christ, are raised incorruptible. They experience restitution, therefore, only as they are always represented in the living members-—

From the foregoing it follows, 1st, that when Christ comes to his temple, the Father quickens our mortal body by his Spirit; even as John was quickened: and "whence is this to me, that the mother of my Lord should come to me? for lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for jov," (Luke 1: 44.)

The quickening is the beginning of life. Hence, in the spring of 1903, when Christ comes to his temple, actual restitution will begin. Now, "we live by the faith of the Son of God;" then, the sanctuary being cleansed. (Heb. justified, Dan. 8: 14, mar.) we shall live by our own faith, (Habk. 2: 4, Heb. 10: 38.)

Coming to his temple, is not coming as they saw him go; this is "as the lightning that shines," etc. but not a personal coming. In the law, it is coming as the scapegoat bearing away our sin. He does not come personally, until "The Lord himself, descends from heaven," and the dead in Christ are raised; in the spring of 1906, —according to the order of events, as we are trying to arrange, so as to bring harmony in the order of their fulfilment.—"The children of this world are wiser in their generation, than the children of light," said Jesus. It seemed well, therefore, in the search for truth, to follow their example. The scientist formulates a theory; they bring every known fact, bearing on the subject, into place; if his theory agrees with, and explains every such fact; he is convinced that his theory is correct; if not, he is free to renounce

it when a better one is found. If theologians had been as wise, creeds formulated in the dark ages, would long since have disappeared, instead of being reserved for destruction in the evil day. [Formulating a theory to be tested by revealed facts, is what we are, and have been endeavoring to do, all through this movement; modifying the theory, as often as we find Scriptures that conflict with any part of it. Our only ambition being to know God and Jesus Christ, as revealed.—]

The days of the Son of man, beginning in the spring of 1903, is the first stage of his coming; that in which the atonement, the redemption of our bodies, will be consummated. It is the scapegoat work, before the High Priest lays off his robe of office, to wash his flesh, (Lev. 16: 23.) Hence, while the scapegoat work is being done, he is still in his High Priest glory, hence, as the lightning, and not yet revealed; although, in that character, he is purifying his temple.

When he thus comes, we shall be made alive IN him; that is, quickened by the Father; the beginnig of actual regeneration: "made alive at his coming." After which, Christ, the mother, will "fashion anew the body of our humilation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

In our present condition, "if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. [But if the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body by his Spirit that dwelleth in you," (Rom. 8: 10, 11.) Christ's flesh was quickened and did not see corruption; and the apostle is speaking to, and of the church that does not die; as the Spirit quickened Christ's earthly mortal body that was crucified; so it will also quicken our mortal body, dead because of sin. The redemption of our body, in which we groan, (vrs. 23,) applies, like so many other statements, to the living church. The body "not made with hands," is not

a redeemed body. This redemption of the body applies only to the living church.

As the 7th thousand, when we go out free, begins in the spring of 1906; three years of the hidden life of the coming Elijah, is the period of gestation, before being born into independent life. It is during this period the atonement, or redemption of our body is accomplished by Christ, that it may be conformed to the body of his glory by the twinkling of an eye change, such as his crucified body that ascended, must have experienced when, from an image of the earthy, he took on the heavenly. Thus we are "delivered from the body of this death, through our Lord Jesus Christ. The last 7 days of this deliverance, just prior to the twinkling of an eye change, the final cleansing from the dead body, will be fulfilled. It is for the living, what baptism does for those who die.

[When Christ descends from heaven, the dead members of his body will be raised incorruptible; having a heavenly body, not made with hands, they awake in his likeness; and we that are ALIVE and remain, will be changed from the image of the earthy, to the image of the heavenly.

From the spring of 1906, until the 7th month, when the feast of tabernacles, the third and final feast to be fulfilled at the general assembly of the church of the firstborn; the washing of "his flesh," and the organizing of the kingdom comes in. After which, in 1907, where the last half of the 70th 50 year cycle, the one that precedes the great antitypical jubilee, begins; the jubilee trumpet, the everlasting gospel, preached as a witness to all nations, will be sent flying in the midst of heaven, to every nation, and kindred, and tongue, and people. Proclaiming the GOSPEL of the kingdom, the good news of restitution; also that the hour of his judgement is come. Then the nations are angry, and 7 years of blood, throughout all the land, from 1908, to 1915. Then, for the 17 years, from the autumn of 1915, to 1932, this kingdom set up by the God of

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heaven, will "break in pieces and consume all these kingdoms," (Dan. 2: 44.) And the stone, the second Adam kingdom, will become a great mountain and fill the whole earth. Because, in the jubilee, a restitution of all things, requires that all who are in the grave, all who die in Adam, shall be made alive in Christ.

THE 7TH TRUMPET, AND 7 THUNDERS.

The seven trumpets are all fulfilled in the decline, overthrow, and final destruction of the 4th universal empire of Dan. 7: or the Roman empire, in all its phases; the Revelator dealing only with that, as a universal empire. The 6th trumpet sounding for "an hour, a day, a month, and a year;" or, literal time, 391 yrs. and 15 days; ending Aug. 11th, 1840. Then the angel of the 7th trumpet prepared to sound for the final overthrow of the kingdoms of this world; the 7th, being the "last trump," or "the trump of God."

But the Bridegroom tarried; in his house for the marriage supper, the servant who had gone through all the streets and lanes of the great city, inviting the maimed, the halt, and the blind; reported, "it is done as thou hast commanded and yet there is room." Go out into the highways and hedges, and compel them to come in, that my house may be filled, was the command; "For I say unto you, that none of those men that were bidden shall taste of my supper."

This caused a delay, until this last call, with compelling power, should be fulfilled. And the angel of the "open book" pertaining to this compelling message, "cried with a loud voice, as when a lion roareth; and when he cried, the seven thunders uttered their voices," (Rev. 10, R. V.) This was before the book had been eaten. After these seven thunders had uttered their voices; or, as with all the other sevens of Rev. after they were fulfilled; "the angel that I saw standing upon the sea, and upon the earth, lifted up his right hand to heaven, and sware by Him that liveth forever and ever, that there shall be DELAY no longer; but in the days (years) of the voice of the 7th

angel, (as with the other six,) when he is about to sound, the mystery of God, the taking of a clean thing from an unclean, God manifested in the flesh, shall be finished." When the 6th trumpet ended in 1840, the 7th should have sounded, had there been no delay. But the house was not full; hence, "though the vision tarry, wait for it." There are 7 clearly defined parts, and fulfilments marking this period of delay. That of 1844, at the end of the 1290 days that marks the beginning of the diagaram. That of 1873, where the six thousand years from man's creation ended. That of 1878, when the faith began to be restored.

1882, where the jubilee of jubilees ended.

1885, where the DOUBLE of Zion's warfare ended.

1889, where the 1335 days of Dan. 12, ended. See Sept.

1903, when Christ is due to come to his temple; and the house being filled, there shall be delay no longer. And again, the trump will be ABOUT to sound. When the body is prepared to receive the kingdom, (see Rev. 11: 15.)

This movement of going out to meet the Bridegroom, as a final call to compel them to come in, by the open book message, or unsealed prophecies concerning his coming and kingdom; an unfolding of the truth designed to bring the body of Christ to the fullgrown man; a special call, differing from all that had preceded it; explains why the vision would seem to tarry for this compelling message, while in fact, it does not tarry; but at the end will speak and not lie. Of course, this seeming DELAY, while another call should be sent out, that his house might be filled, was a part of the plan from the beginning, not an after thought; but it shows how wonderfully the Scriptures are woven together; and that "no prophecy of the Scriptures is given for any private interpretation."

What will be our condtion during the hidden time, is a question on which perhaps some light may be given. We enter it at the moment the Father quickens our mortal bodies by his Spirit, when Christ suddenly

comes to his temple. It is, being made alive IN Christ at his coming. That it is only conditional life, such as Adam had, is evident, because all the dead, will eventually be made alive in Christ; and yet they are not beyond the power of the second death; hence, have only probationary life. Christ had only such life, prior to his resurrection; such life as Adam lost. When thus quickened, we shall have come to the "stature of Christ;" when helps, teachers in the church cease. At that point, the sanctuary being justified, cleansed from all error; we shall live by OUR FAITH; and not as now, "by the faith of the Son of God."

Those he justifies, are predestinated, and will be glorified, (Rom. 8: 30.) If as Christ was, they will be tempted, but not deceived; it not being possible to deceive the elect. When thus quickened, we enter the hidden condition, that of actual regeneration, or a second birth; made alive in Christ, who represents the resurrection covenant, or mother system. GENNAO, means, to beget, or to bring forth, be born. It is rendered beget, some fifty times; and born, about the same number; but means the entire process. Christ, "the firstbegotten of the dead," was also "the firstborn from the dead." Beginning and ending in the one act of resurrection. Thus the whole process may require but a moment, as with the dead in Christ, or a longer time, where probationary trial and development is required, as with the living church, and with the world. With us the hidden life will continue for about three years; with the world, a thousand years. We do not have the life that is in the Son of God, the only life the new Covenant, or Testament, recognizes, until the actual new birth. It is Christ, who quickens whom he will, into that new Covenant life, (see John 5: 21, 1 John 5: 12.) Thus the world, when quickened by the Father, do not enter into life, until the thousand years are finished. And if they perish during gestation, (the time of their probation,) like an untimely birth that never lives; they perish, (see Job

3: 16.) The three years is the period of our gestation.

Christ overcame, in a twofold sense. First, he overcame the prince of this world, and its offered glory, during the temptation in the wilderness. After that, he was tempted in all points, as are we; yet without sin; and when about to lay down his own life, and rise again, that the world might live; the prince of this world came again, but could find nothing in him. (John 14: 30.) He had overcome the weakness of the flesh. So, it appears, these who come victorious from the beast, and from his image, and from the number of his name; standing on, as it were a sea of glass mingled with fire; will be tempted in many ways, so that if it were possible, they would fall. Like Christ, after coming victorious from the world, they are to overcome the flesh. Being quickened with conditioned life, such as both Adam and Christ had; they also will like them, be tempted. Adam lacked a knowledge of evil and so was powerless to resist it, and lost life. Christ learned obedience by the things that he suffered; and brought forth judgement unto victory. Hence could not be holden of the pains of death; and so became a Mediator, to bring about the restitution, by becoming a second first man, or head of the race on the second, or resurrction plane; God having ordained that man should be born, first, on the natural plane, and die; afterward on the spiritual, or resurrection plane; that he might learn obedience by suffering. and yet live.

We, as the firstfruits of the atonement, after Christ, are prepared, and brought to trial first; as judgement begins at the house of God. But it comes upon none except, like Adam and Christ, they have conditional life. The trial is not to see if the dead can live; God has ordained that all the dead shall be restored to life in Christ, the "second man Adam." The trial is, as with the Adam, to see if we can now, after knowing evil, and being again quickened into life, resist temptation, and overcome the evil. "And he that over-

restrains ? (that which hindereth will hinder)

cometh, to him will I give to eat of the tree of life that is in the midst of the Paradise of God."

I do not feel sure that the evil day is not this time of trial, after the quickening; instead of begining now, previous to 1903. The creeds of christendom are being shaken, it is true; and the hay, wood, and stubble with which they are building, is plainly manifested to us, but not to them, as it will be when once the master of the house has risen up and shut to the door; and they begin to stand without and to knock. Then again, the evil day should not be until the man of sin is revealed with all power and signs and lying wonders.

When Christ comes to his temple, we that remain, will be made alive in him; then, the house being full, the compelling message ended, and the body taken out of the way, the man of sin will be revealed; but his works must follow; hence, during the time Elijah is hidden. But then, having on the whole armor, even "the helmet of salvation," saved from the Adamic death, we can resist all his fiery darts as easily as did Christ, while overcoming the weakness of the flesh.

There is but one way to obtain eternal life, i. e. by perfect obedience. Meeting these conditions, Christ will give us to eat of the tree of life. Or of that bread that comes down from heaven; which if a man eat thereof he shall never die. This is when we take on the image of the heavenly, at the twinkling of an eye change.

The questions, "who may abide the day of his coming? and who shall stand when he appeareth? imply an ordeal, at his judgement seat, that few can withstand; hence, many must fall. Only those having on the whole armor of God, not excepting the quickening, of their mortal bodies by the Spirit of Him who quickened Christ's mortal body, the "helmet of salvation; after having done all, can stand, during that evil day. The man of sin, revealed at the quickening, when the body of Christ is "taken out of the way," and enters the hidden condition, will have undisputed sway over all not having the truth for their shield. [Hence, a thousand will fall at our side, and ten thousand at our right hand.]

I am of the opinion that the 91st Ps. will have a fulfilment during this evil day, by the "many," of christendom who are doing so much in the name of the Jewish Messiah, the Christ of the old covenant; and are building, of course, with hay, wood, and stubble. I cannot believe that thousands of dead bodies will cover the earth all around us, and we only look on, and see such destruction of life, and give no helping hand. It would be better to be hid in the grave if we have such human sympathy as we now have. But, if they fall on the right hand and left, as they certainly will, by being deceived, and going after false Christs, and false prophets, who are to do great signs and wonders, so that if it were possible, they would deceive the very elect; we should only rejoice that we have his truth as our shield and buckler.

He shall give his angels charge concerning us. Angels ministered to Christ, on more than one occasion; and we, when quickened, will be as Christ was. Helps were to continue till we come to his stature. As we are to be like the heavenly Christ,, so theljustified ones are to be like the earthly Christ, before being glorified, for if the firstfruits be holy, the lump is also holy.

If those doing in his name, (Matt. 7: 23,) are workers of iniquity, surely christendom, turned to fables, and who will not endure sound doctrine, when deceived by "that Wicked," may well be called wicked. "Only with thine eyes shalt thou behold, and see the reward of the wicked." They receive not the love of the truth. 'And for this cause God shall send strong delusion, that they should believe a lie. That they all should be condemned who believe not the truth, but had pleasure in unrighteousness," (2 Thes. 2: 11.) —The faith is counted for righteousness, and error for unrighteousness.—Saved so as by fire, they will be of that great multitude of servants.

This shaking, of not only the earth, but of heaven also; is, doubtless, the "hour of temptation," of Rev. 3: 10. We are kept from it by the shield of truth. The coming of Christ to his temple to purify it, is certainly harvest work; gathering out of his kingdom all things that cause stumbling, and them that do iniquity. Christ sits as Judge, but works by his angels; he shall send his angels to gather out of his kingdom, etc.

We would naturally suppose that, knowing the truth: the body of Christ would try to keep others from falling into the snares set them. But in that case, " he that lets," would not be taken out of the way; the man of sin has things all his own way during the evil day. He is God's scavenger; and must do his work. The house will be full; the Master will have risen up and shut to the door, probation for the high calling ended, and nothing remains only to perfect the one body, by that which overcomes corruption and death; namely, obedience to the law ordained unto life.] Like the disciples who were forbidden to go to the Gentiles, so we are not

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to interfere; but only with our eyes, behold, and see their reward. Christ's works were only for Israel, not for Gentiles, "The works that I do shall ye do also; and greater works than these shall ye do, because I go to the Father." These works have never yet been done by the church; and yet the promise, or rather prophecy, is for us, and not for the glorified. For us, not as babes, but as the mature body after the atonement, that for which he went to the Father, is fulfilled in us, by a restitution of our forfetied life; to be experienced "at his coming." Those works were the fruit of his faith. If we had faith as a grain of mustard seed, we could do these, and greater works. We now live by his faith. When justified, and while overcoming, we shall live by our faith. The least of all seeds, implies the smallest degree of faith. At this stage of development, having come to his stature, we will certainly have such faith as he mentioned, and whatever two or three shall ask, he who uow has all power, will certainly do. I cannot see how these promises can be fulfilled unless these works are accomplished before we bear the image of the heavenly.

The works that he did, make it imperative that some of the dead should be raised to this natural life. If we have a knowledge of all that he had heard from his Father, and are quickened with such life as he had, it would be strange if no works should follow. How else should we realize our own condition? Christ claimed that it was by works that his being what he was, could be known. And such works must be done to fulfil his words. But, it may be asked, what purpose can be served by such works, so long as the Elijah remains hidden? It is not Scriptural, I answer, for us to have faith, and not exercise it. God does not give such faith to remain unused. But may it not be given exclusivley for the benefit of the one body? That, indeed, is the one purpose. We are to live by our faith. Until the last seven days, and until the evening of the last day of the seven, for the cleansing; we shall be in our present condition, with all the weakness of sinful flesh. Elijah was subject to like passions as are we; Christ was tempted in all points, and like him, we are to overcome the flesh. Now we cannot do what we would, and do that we would not. But restitution begins with the church of the firstborn, they are made alive at his coming; and like Christ before the Father gave him to have life in himself, we also must live by our faith.

The one body are, and will be in all conditions of suffering humanity; and some, who came waiting to the end of the 1335 days, and to a discernment of the Lord's body, are entitled to the blessing of those who shall be alive and remain, etc. At least, such is the conclusion I must draw, from the combined evidence. The works

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that Christ did, require such an awakening of some who sleep; Elijah also raised the widow's son.

We are to live by our faith, and still remain, not under the penalty of death, having come victorious from the world; but in the weakness of sinful flesh, that like Christ, by obedience to the law ordained unto life, we too may condemn sin in the flesh, and so overcome. Hence, the dead must be raised, and all manner of diseases, in the body itself, cured. Without such works no proof that our inward man had come to the stature of Christ could be seen. And we are not to walk in darkness.

Now of the things we have spoken, this is the sum. We, the living church, are to experience the closing events of the gospel age. And though many details can be known only as they are fulfilled, still the Spirit, in leading us to Christ, is to show us things to come." Our diagram and measurements seem to cover the entire field of both the age, and the old Adam world; they are well supported by Scripture, and cannot be Scripturally overthrown.

None among us can intelligently doubt that the end is very near, or that many of these things must transpire not far from where this arrangement locates them. While if this arrangement is not correct, we must look for some other and more Scriptural arrangement, or be content to remain in darkness.

Some of these things we know are Scriptural. First, that only the living church, we that are alive and remain, are said to be victorious; a victory not mentioned or experienced by those having part in the first rerurrection; an unanswerable argument that coming victorious from the "number of his name," is correctly applied to such as get through alive, and do not die. We also know the true meaning of, and who are to be the actual overcomers.

Christ overcame by obedience, notwithstanding the weakness of the flesh. We that remain alive, and come to the stature of Christ, are to be quickened, and do as he did; that is, obey "the law ordained unto life, notwithstanding the law in our members. Now, "I delight in the law of God, after the inward man. But I see another law," etc. Christ's atonement delivers, so that we are "justified unto life." When thus made alive in Christ, our inward man being of full age, we shall oyercome, even as did he. Nor will any man ever get indep ndent life, on any other terms
When taken out of the way, by the quickening; and the man of sin is revealed; our corruptible body is not changed, but remains still corruptible, otherwise there would be nothing to overcome. The god of the temple ceases to control it, even as he could not control the corruptible body of Christ. The cleansing not being due, until the trial and victory is consummated.

The "things to come," as set forth in this paper, appear to be a Scriptural outline to 1932. It is not even related to the one faith-nor is it necessarily a part of the armor; it is, I am convinced, a more or less truthful outline of leading events which, if we are in the pathway of the just, and as near the end as we think, is what we might reasonab.ly expect, from the promise that the Spirit would lead into all truth. and show us things to come.

If this outline is in the main, in harmony with Scripture; then it follows that the diagram is what is claimed for it, a true outline of this movement and the end of the age; and that God is leading us. And if so, we should be satisfied, and patiently wait. If we are not the elect body of Christ that is to "come victorious from the beast, and from his image, and from the number of his name;" and who are to overcome, then this Scriptural light, showing so clearly just what overcoming means; and when and how we are to overcome, must have come out prematurely. But I believe we have the truth, and have it just as fast as it becomes due. I also believe, for reasons already given; that all of the body who came waiting to 1889, will be raised as was Lazarus, and share in the overcoming.

The restitution of the groaning creation, does not begin until the great antitypical jubilee, but the Times of restitution begins before with the church of the firstborn, and before the times of the Gentiles end, because the kingdom that is to break in pieces and consume them, must be set up before the stone can smite the image, and the church must be restored before the kingdom is set up. Hence, t is set up, in the days of the Gentile kings.

I am fully satisfied that we have the truth concerning the time and manner of overcoming. We cannot overcome until restitution begins with us and it begins by the quickening of our mortal body by the Father, in consequence of Christ's atonement. Then, having come to the stature of Christ, like him, we also can obey the "law ordained unto life." The quickening with conditional life, such as Adam and Christ had, and as the world, when made alive in Christ, will have; makes the learning of obedience the one condition for obtaining eternal life. As it was in Eden, so it now is, and ever will be until man's probation ends.

☞The paper for March, I now think, will give a synopsis of the faith, and of all that constitutes the whole armor of God, as I understand it. .That which we must have in order to stand, in the evil day.

Some might say, if this could be clearly set forth,, it would place life within reach of every reader, But this is not so. Only those the Father gives to Christ, can comprehend,

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rochester, N. Y.

VOL. 5.] MARCH, & APRIL, 1901. [No. 1, & 2.

FAITH AND WORKS.

"Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you," (Matt. 17: 19, 20.)

"Unto them that are without, (to the multitude,) all things are done in parable; but unto you it is given to know the mysteries of the kingdom of God." Jesus spoke plainly to his disciples in private; but not to the multitude: witness the following. Of his death and resurrection he said to the Jews, Destroy this temple, and in three days I will rear it up. To his disciples he said, The Son of man must be delivered into the hand of sinful men and they shall crucify him, and the third day he shall rise again.

"The works that I do shall ye do also, and greater works than these shall ye do, because I go to the Father." He went to the Father, to bring about the atonement; hence, the clearly implied teaching is that it is in consequence of the atonement, that we are to do these works. The atonement for us, (his house,) begins when the life lost in Adam, is restored; that is, when He that raised Christ from the dead shall also quicken our mortal bodies. Christ comes to his temple, his body, in 1903; and we shall be "made alive, at his coming." It follows, therefore, that the works spoken of are not due, until thus made alive.

Christ had such conditional life, even as did the un-

fallen Adam; and atonement brings its restitution; hence, on coming to the fullgrown man, unto the stature of Christ; we shall have unforfeited LIFE, such as he had; a knowledge of divine things, such as he had; (all things that he had heard from his Father,) and in body, weakness of the flesh, etc. as he was. Why then should we not do such works as he did?

If, in that condition, we have faith, we shall do the works; because "faith without works is dead;" and power is given for use, and not to lay idle; no man lighteth a candle and putteth it under a bushel. We now have no faith of our own; we do not even live; I live, yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, (Gal. 2: 20.) I repeat, we have NO faith of our own. If we had faith as a grain of mustard seed, the least of all seeds, nothing would be impossible to us. We have delegated faith, the faith of another, just sufficient for the life and growth of our inward man; we can live by Christ's faith, but to remove mountains, it must be our own faith. No christian dare affirm that the inward man life he now lives, is by his own faith; and yet, "the just, shall live by his faith," and when we overcome, "this is the victory that overcometh the world, even your faith."

"Unto 2300 days, then shall the sanctuary be justified." The just shall live by his faith. Them that he justified, them he also glorified. Know ye not that ye are the sanctuary, of God? The justifying of the sanctuary began early in this movement,—those days ending in 1846,—and will be finished when Christ suddenly comes to his sanctuary, or temple, and purifies it. The cleansing, or justifying, is by our building with "gold, silver," etc.; in consequence of which, the Father quickens our mortal bodies. From which moment we stand justified. "Who shall stand when he appears"? Only the justified ones. Separating the "hay, wood, and stubble," and those who have thus built, from the justified one, is the work of Christ

who will be as a refiner's fire. "Then shall ye return and discern between him that serveth God, and him that serveth him not." It is not the outward man that is cleansed at this time; we shall not be free from the weakness of the flesh, until we have overcome the world, even as he overcame. Christ's body was marred, and he endured the weakness of sinful flesh, made sin for us; and yet he was "My just one." Our outward man, will be cleansed according to the law, at the end of the three years; and we go out free, when the 7th thousand begins, in the spring of 1906.

When thus justified,—and no one can come to the stature of the just One, until justified,—and quickened by the Father; we shall then live by our faith; overcome the world by our faith; and obey the law ordained unto life. After which, Christ will give us to eat of the tree of life.

No one has yet attained to a grain of faith, not even to the least of all grains. And although inspired apostles were permitted to do a few signs by faith in his name; like those done by the prophets, it was by special inspiration: and continued in the church during their lives, and no longer. Miracles wrought by relics of saints, have the same foundation, as do those claimed by fanatical sects. They are lying wonders, not because they do not occur, since many cures do actually occur, both by so called relics of saints, and by prayer. They are based in falsehood, because the wonders are attributed to a wrong source. The cures, when genuine, are to just that degree that the mind of the patient can be made to control the functions of his body; and this can be done to a marvelous extent. It matters little what inspires the mind to act in the required direction; faith in a "bone," faith in prayer to God; or faith in your physician; a cure of certain diseases will often follow. It is the power of the mind over our bodies. The hypnotist uses it, if skillful, by controling the mind of the person in its proper action on his body. But this power of mind over the living organism, is very limited: and does not exist at all,

over unorganized matter. What the perfect man will do, when all the natural laws are subjected to his will, is beyond our present comprehension; nothing will be impossible to him.

The faith as a grain of mustard seed; to which Jesus refers, that will enable us to control the laws of nature, inanimate, as well as animate bodies; a kind or degree of faith never yet possessed by sinful man; but thus far, only by Christ himself. We may designate the one as human faith; the other as divine. The one given to a child of the devil: man in the bondage of corruption; the other to children of God. And we have this latter God-given faith now, just as we have restitution, or salvation; not in fact, but only by hope. "He that LIVETH and believeth in me." This living faith is for the living, and not for the dead. Hence, it is now for us, only by hope. "For ye are dead, and your life is hid with Christ in God." And not until the Father quickens our mortal bodies, will faith as a grain of mustard seed, be imparted to us.

DOES NOT GOD HEAR AND ANSWER PRAYER?

Yes, most asuredly He does. Then do we not sometimes have a living faith? Yes! but not of our own. No prayer you or I ever offered, was answered, unless the Spirit made intercession for us. At all other times we ask, and receive not. Prayer is appointed to convey the blessings God designs to give, is a truism; no other prayers are ever answered

Did not the church at Pentecost have a living faith when Peter was in prison? and prayer was made without ceasing of the church unto God for him, (Acts 12: 5.) His chains fell off, the iron door opened of its own accord, and accompanied by an angel, Peter walked out of prison and hastened home where the church were praying for his deliverance. Surely there was faith that would remove mountains. No one now claims a more direct answer to prayer than was realized in that grand deliverance. What faith! we exclaim. They had no real faith at all; no more than had poor Bar-

timeas; Lord, I believe, help thou mine unbelief.

This is the kind of faith they had, and ours is no better; a faith grounded in unbelief. If that Pentecostal church had BELIEVED that God would answer their prayers, they would have looked with confidence for Peter. Instead of which, when the damsel answered the call, as Peter stood knocking at the gate, and, hearkening, knew Peter's voice, she opened not the door for gladness; but ran in, and told how Peter was before the gate. And instead of rising joyfully from their knees, saying, We knew God would hear prayer, and were looking for Peter; Let him come in. They said unto her, Thou art mad. But she constantly affirmed that it was even so. Then they said, It is his angel. But Peter continued his knocking; and when they had opened the door and saw him, they were astonished. What faith they must have had. And yet God heard and answered their prayers. The Spirit was making intercession for them.

When we pray for what God designs to give, prayers are answered. When we pray for what he does not design to give, our prayers are not answered. "We know not what to pray for as we ought; but the Spirit itself maketh intercession for us," (Rom. 8: 26.)

Prayer does not influence God to change his purpose, such is not its design; it is to keep our minds staid on him, in order that we may learn to walk with God as he shall lead; not for us to lead him.

We must learn to view the church as one body; starting, all of us, as babes in Christ. But eventually to come to the fullgrown man. Not individually before dying; but each member acquiring all truth due in his day; failing of that, he fails to make his calling and election sure. These will be counted as overcomers, and of the house of sons, "by Him who quickeneth the dead, and calleth those things that are not, as though they were." When the forordained number that fills the house, to be fully completed out of all generations, is attained; the one body, always represented by its living members, is to be perfected; come

to the fullgrown man, to the stature of Christ; overcome the world, be obedient unto the spirit of the law ordained unto life, and come to the perfect-man condition. Thus the command, "be ye perfect, even as your Father in heaven is perfect," (each in his own sphere,) will be fulfilled. A babe in Christ is carnal, (1 Cor. 3: 1.) Such an one cannot be perfect; nor is a partly developed thing perfect. Fullgrowth is attained only at the end of development; and helps are set in the church until we all come of full stature.

The promises to the developing church are always before us; as begotten sons, we get but an earnest; and live by the faith of another, When of full growth, we shall live by OUR faith. Until then, I believe, help thou mine unbelief, expresses the real heart-felt condition of a christian. Fanataeism may claim much; and faith, such faith as fallen man can exercise in many things; medicine, physicians, relics of saints, and all kinds of so called healers, do many wonderful things. And the name of Christ is used by many of these late mushroom developments. They cannot control the elements, wind and waves; feed the multitude, raise the dead, or heal any greater per-cent of cases they undertake, than do hypnotists, and others who make no claim of divine power. I venture to say, the Weltmer "school of healing," by hypnotism; of Nevada, Mo. can match the Dowie "Zion," of Chicago, or any other class of these so called "divine healers," any day, with a good prospect of winning. They all effect some cures, and make many failures.

Christ fortold these things, and they are one of the plainest signs of the times. In that day, when Christ comes, "many will say unto me, Have we not done many wonderful works, in thy name? then will I profess unto them, I know you not; depart from me, ye workers of iniquity." Done in his name, without knowing him,—these healers, have absolutely no true knowledge of him whom the Father sent, or of his work; they, perhaps without exception, believe in the immortality of man, independent of the work of Christ,

the life giver; in that God dishonoring doctrine of substitution; and that death, the last enemy, is the door to heaven. They know nothing of restitution, spoken of by all the holy prophets; and do not understand or believe the true gospel of the kingdom. Hence, they do not, and cannot have faith that comes by hearing, and understanding the Word; the saving faith that is the gift of God; but only human faith.

Compare the fruit of the various kinds. The Romanist, with his assumed relics of saints, do marvelous works; hundreds, and thousand are cured. And yet for each cure, there are many failures. The hypnotist, on a smaller scale, does equally well. These so called christian scientists, divine healers, and the numerous other workers of miracles, do wonderful works "in his name;" and make many failures. And faith is the necessary element in all cases. It matters not how great the humbug, like the doctor's bread pills, if only faith is inspired, marvelous results will often follow. I do not claim that these works are necessarily wicked, only when false claims are made, We are certain that such faith is purely human, and not that which springs from a knowledge of God; and that all who thus deceive themselves and others by such false claims, are "workers of iniquity," as referred to in Matt. 7: 22. And that these things, cropping out as they now do, is clearly one of the signs of the times.

The distinction between what I call human faith, such faith as the natural man, or a babe in Christ, can exercise; and the faith which Jesus compares to the mustard seed, which his disciples did not have, but only Christ himself; and which no one has yet had or can have, until they come to his stature; marks the distinction in our condition while we "live by the faith of the Son of God;" and that of our condition when we shall live by our own faith.

Human faith, that can be inspired by almost any one, in almost any thing, without regard to its truth or falsehood; is, with us, a necessary factor in working cures; and even with Jesus, it was an important,

though not a necessary factor. He could work independent of THEIR faith, because he could control inanimate nature. But, for some reason, he preferred to work in harmony with their faith. At his own home where he was taken for the carpenter's son, "he did not many mighty works because of their unbelief."

Their faith, what little they had, was purely human, and yet, then as now, it would work cures. The woman that touched the hem of his garment is an example: "For she said within herself, If I may but touch his garment I shall be whole," (Matt. 9: 21,) It was not Christ, but her own faith, that cured her. There was virtue in Jesus, but not in his garment, any more than in an uninspired prayer, or a supposed bone of a dead saint. It matters not what inspires the faith, in this class of cures; an unwavering belief in the power inherent in the object, or in the formula; gives control to the mind over the body, to a wonderful extent. Jesus said, "Daughter, be of good comfort, THY faith hath made thee whole."

WHEN SHALL WE DO THE WORKS THAT JESUS DID?

When we come to his stature, I answer. When we have life, and that faith by which we can live, or maintain life, while yet in the condition of corruptible man, even as was Christ. It is during this period of conditional life, that we live by our faith, and overcome; that is, live sinless, and obey the law ordained unto life. "This is the victory that overcometh the world, even your faith." At the end of this probationary period, Christ gives us to eat of the tree of life; after which, we shall have life in ourselves, even as he has life in himself; then we can die no more. During this period, having come to his stature, we shall do works such as he did; and he will be glorified in his saints, and marveled at, in all them that believe, in that day.

The question will present itself, Shall we remain in our present surroundings, during the 3 years, or shall we be kept excluded from the world? I do not know at the present time, of any Scriptural answer. Christ mingled with the multitude; but John did not. I can

not believe we shall remain in family relations with unbelievers; but a complete control of both mind and matter, and power to discern the thoughts, such as Christ had; will surround each one with a charmed circle, so to speak, into which no outsider will venture to intrude. This alone, would separate them from the world; even if they remain scattered as they now are. But I am more inclined to the belief that we shall desire to congregate, if not all together, at least, into companies where "they can speak often one to another," as referred to in Mal. 3: 16–18; which see. The body at that time, are not fully accepted by the Lord of hosts; they must first pass their probation; a book of remembrance is kept, and "I will spare them as a man spareth his own son that serveth him." Spare them, in the evil day, when a thousand shall fall at their side, etc. "Then shall ye return and discern between the righteous and the wicked."

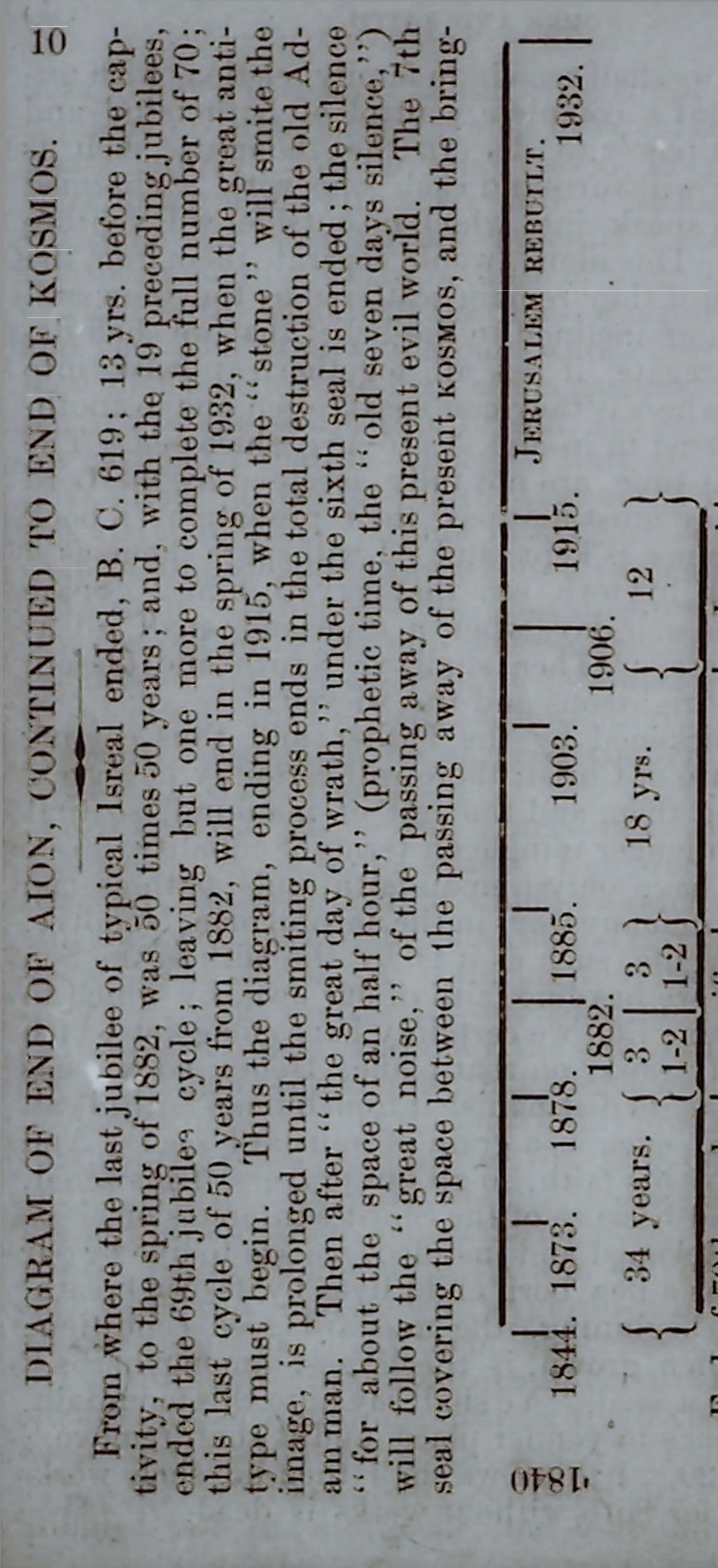
When quickened by the Father, and thus coming to the stature of Christ; there will certainly be a great gulf between them and the rest of mankind, so that they can no longer mingle on terms of equality.

Now, we have only human faith, such faith as can be inspired in many ways in the natural man; and live, the spiritual life, such as it is, by the faith of the Son of God. If we have no faith of our own, by which to live the divine life, we certainly have none by which to do mighty works on that plane. Hence, no one has yet had what, to distinguish it from human faith, I call divine faith, even as a grain of mustard seed. And as we live by his faith, so all our prayers, if answered, are answered because of the Spirit's intercession.

When quickened and justified, we are to live by our own faith, as a new born child lives by its own breath. That is the beginning, the mustard seed condition; "which, when grown, is the largest among herbs." But even as a seed, "Ye shall say unto this mountain, Remove hence to yonder place, and it shall remove," (Matt. 17: 20. I think we shall then do such works as he did; for faith without works is dead.

DIAGRAM OF END OF AION, CONTINUED TO END OF KOSMOS.

From where the last jubilee of typical Isreal ended, B. C. 619; 13 yrs. before the captivity, to the spring of 1882, was 50 times 50 years; and, with the 19 preceding jubilees, ended the 69th jubilee cycle; leaving but one more to complete the full number of 70; this last cycle of 50 years from 1882, will end in the spring of 1932, when the "stone" will smite the type must begin. Thus the diagram, ending in 1915, when the great antitypical process ends in the total destruction of the old Adimage, is prolonged until the smiting process ends in the total destruction of the old Adam man. Then after "the great day of wrath," under the sixth seal is ended; the silence "for about the space of an half hour," (prophetic time, the "old seven days silence,") will follow the "great noise," of the passing away of this present evil world. The 7th seal covering the space between the passing away of the present KOSMOS, and the bringing in of a new heavens, (church,) and a new earth, (people.) As there was 3 1-2 days' silence between the old covenant and the new; when the seed of promise lay dead; so it appears, that when all except the seed are dead, and all "the earth keep silent before the Lord;" there will then be seven days' silence "in heaven." "And after these things, I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgements. And again they said, Alleluia."



The diagram, extending to 1915, as a counterpart to that of the ending of the Jewish age and polity, at the destruction of Jerusalem in A. D. 70; is prolonged because here, unlike the ending of the Jewish polity, the KOSMOS itself, is now to be brought to an end. But not without the sounding of the jubilee trumpet, proclaiming "liberty throughout all the land, unto all the inhabitants thereof."—This good news, the everlasting gospel, preached as a witness to all nations,—Matt. 24: 14; Rev. 14: 6. "For the creature itself, the groaning creation, shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

The 50 years cycle, from 1882, the end of the 69th cycle, reaches to 1932, for the end of the 70th cycle; when the great antitypical jubilee, or restitution of all things will be due to begin. This gives ample time for all the closing events connected with the ending of the AION and KOSMOS.

The counterpart to the ending of the Jewish age, requires only the five divisions, and the six dates, thus: 1844. 1878, 1882, 1885, 1903, and 1915.

The counterpart being in reverse order, thus; destruction of Jerusalem, end of 70th week, crucifixion, baptism, entrance into the temple, and his birth.

The dates were,

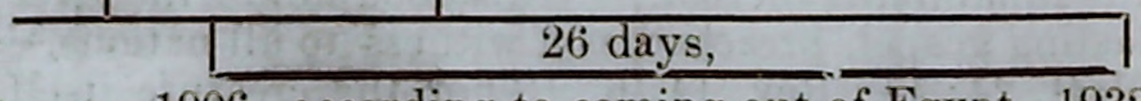
A. D. 70, 36, 33, 30, 12, 1.

—Jesus was born, as has been proven, in the autumn of B. C. 2: hence, in the autumn of A. D. 29, he was

30 years old. And at the passover in A. D. 33, he was 33 1-2; and in the autumn of 36, the 70th week ended.

The end of the 6000 years, in 1873, and of the 1335 days, in 1889, although important features in this movement, do not form any part of the diagram, because they have no counterpart in the ending of the Jewish age. So the ending of the 6000 years from the fall of man, in 1906; or the 26 year-days, extending from there to 1932, according to the days of typical Israel coming out of the land of Egypt, although linked to, and based on the diagram, are not parts of it: and yet this extension is in harmony with what precedes it, and marks a time and place for all the events connected with the ending of the "world that now is."

CONTINUED DIAGRAM,



1906, according to coming out of Egypt. 1932.

The 1903, and 1915, belongs to the first diagram. But the prolonging to 1932, where the 7th jubilee cycle ends, the last cycle of 50 years in which the "Hebrew servants" go out free; and which cycle began in 1882; measures the time for the development of the Christ body, and all the wonderful events until the old Adam world shall have passed away. Prior to which, however, the "stone" kingdom, set up in the days of these kings, is to be organized, and dash the nations to shivers. While the preparation of these "Hebrew servants," that go out free, before the times of universal restitution begins, and their work; covers this last 50 years cycle with grand events.

In 1903, Christ is due to come to his temple, and the mysterious "days of the Son of man," in which he will be as the lightning, and yet unrevealed, will begin. In 1906, the 7th thousand, from the fall; the antitype of the 7th sabbath in which these servants go

free, begins; at which time, i. e. in the spring of 1906, when we go out free; that is, experience the redemption of our bodies, after the 7 literal days of cleansing; we are then ready to bear the image of the heavenly, by a twinkling of an eye change. But first, the dead in Christ will be raised in his likeness; and we shall be changed from the perfected earthy, to the image of the heavenly, like him; for we shall then see him as he is. Then, being caught up together to meet Christ; the next six months, or until the autumn of 1906, the washing of his "flesh," the marriage supper, or feast of tabernacles; and the organizing of the kingdom, at the general assembly of the church of the firstborn; the spirits (minds) of just men made perfect; will doubtless be in order. After this meeting at mount Zion, the mount of God, the heavenly Jerusalem; the antitypical Moses and Aaron, come with a message to Israel, (Exo. 4: 29–31;) namely, the church, the woman that has brought forth this man child; to her, and the remnant of her seed; or servant class, on whom the dragon, (cast out of heaven, the kingdom of heaven,) is to make war. Even as the king of Egypt, persecuted Israel, (Exo. 5: 21.)

Afterward, after this message to Israel, (Exo. 5: 1,) they go to Egypt's king with a message from the Lord God of Israel, that day, saying, "Let my people go." Or in antitype, Let the groaning creation be delivered; synchronizing with Ps. 2; "Be wise, therefore, O ye kings." Then, Exo. 6: 5–8, is a proclamation of restitution, made on the 3rd day, or on the diagram, in 1908, answering to the jubilee trumpet. This gospel trumpet, in 1908, marks the beginning of the 7 days of blood, (Exo. 7: 25,) ending in 1915, with "the times of the Gentiles;" when Jerusalem will cease to be thus trodden down, (Luke 21: 24.) This jubilee trump, in the autumn of 1908, throughout all the land of spiritual Egypt, fills the dragon, called the Devil, and Satan, the prince of this world, and deceiver of the nations, with great wrath, because he knoweth that he hath but a short time. Hence, he persecutes the woman,

the church, and makes war on the remnant of her seed. Or, in plain words, makes war on christianity; waters meaning people, (see Rev. 17 : 15.) The true christian element, during this time of trouble, are to suffer martyrdom, as under the 5th seal; be hid in the grave until his wrath be passed. Those of them who seek to save their life shall lose it, etc. (Luke 17 : 33.)

The 26 days, for the deliverance of typical Israel, in their antitype, begin in the spring of 1906, with the 7th thousand years, from the fall of man; and end in the spring of 1932, with the 70th jubilee cycle; when the great antitype, or restitution of all things begins. At the beginning of the 7th thousand, the "Hebrew servant" goes out free.—The entire Christ body, living and dead, pass into the image of the heavenly man. —This is the church of the firstborn; the antitypical Elijah that "shall first come, and restore all things." In another figure, the man child that is to rule the nations with a rod of iron; in still another, the Deliverer of the groaning creation; what Moses and Aaron were to Israel. Those 26 days prefiguring 26 years.

After 1915, the outward Jew, Israel after the flesh, will rebuild Jerusalem, for its final captivity, in the day of the Lord, (Zach. 14 : 1, 2;) and for a short time before the world's Armageddon, they will dwell safely in Jerusalem; having rebuilt it under the direction of and really for Christ their then accepted king, and his royal house; who will make it their dwelling place during their 1000 years reign on earth. But before the times of the Gentiles end, during this 7 years of blood, and before they rebuild Jerusalem, they are to be taken from their present condition among the nations and undergo a sifting process, at the hand of the Lord.

"I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with fury poured out. And bring you into the wilderness of the people, and there will I plead with you like as I pleaded with your fathers in the wilderness of the land of Egypt. And cause you to pass under the rod, and bring you into the

bond of the covenant; and purge out from among you the rebels I will bring them forth out of the country where they sojourn, and they shall NOT enter into the land of Israel, and ye shall know that I am the Lord," (Ezek. 20 : 33–38.) This "time of trouble, such as never was since there was a nation," (Dan. 12 : 1,) is after Michael (Christ,) that great Prince that standeth for the children of thy people, "stands up," or reigns; (see Dan. 11 : 2.) That great Prince, being, of course, the same spoken of in Dan. 9 : 25, "unto their anointed Prince, shall be seven weeks and threescore and two weeks;" Jesus being anointed after his baptism, where the 69 weeks ended. He was David's son, when born of Mary; and as the angel of God's presence, was that Rock that followed them; took God's name, and was the only "great Prince" of Daniel's people. And retains the name of Michal, their Prince, until his work with that people is ended.

At this time of trouble, after the kingdom is set up in 1906, the literal Jews are to be gathered from the countries where they now sojourn, into the wilderness of the people, with a mighty hand, and with poured out fury. "It is the time of Jacob's trouble, but he shall be saved out it." "At that time thy, Daniel's people, shall be delivered, every one found written in the book;" the rebels being purged out.

That "thy peple," in the 12th chapter, are the same as in Dan. 9 : 24, can hardly be questioned. And it seems certain that Israel after the flesh, are to have blindness turned away, and a chance to accept Christ, after 1903; since "blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved; as it is written, There shall come out of Sion a Deliverer, and turn away ungodliness from Jacob, (Rom. 11 : 25, 26.) It is only an elect remnant, (see verse 5,) for "they are not all Israel, that are of Israel." That an elect remnant are yet to come in, after the fulness of the Gentiles be come in, is evident from verse 12. The fulness of the Gentiles, means all Gentiles who are elected to be saved out of the old

Adam race, both overcomers, and those saved so as by fire, and yet suffer loss; in short, the Christ body, and the great multitude, or servant class. These elect being entirely distinct from the world. Now it seems the part of the New Jerusalem church, to be taken from that first house can be completed, brought to its "fulness," only by this elect remnant of which the apostle speaks, and after the fulness of the Gentiles be come in. The New Jerusalem is made up of the gospel church, and the Jewish church; on the foundation stones are the names of the 12 apostles; and on the gates, the 12 tribes. Hence, as they without us, could not be made perfect; neither can we, without them. So then "If the diminishing of them be the riches of the Gentiles, how much more their fulness." As only then, can the 'two sticks become one' complete heavenly Jerusalem.

This remnant, are only a part of the great multitude of servants, since the bride, or bone of his bones, and flesh of his flesh, belonging to the Jewish church, who were to compose the body of Christ, was completed at the first advent, and incorporated into the body at the first washing of the High Priest's flesh, during that forty days. For in coming to them, at the end of their age, only those who received him, had power to become sons, (John 1: 12.) Hence, the graves were opened and those of the Jewish church, to become a part of his flesh, were present during that washing; Paul, the last Jew to be incorporated into that body, came in, by receiving Jesus in person, but as one born out of due time.

The explanation, or why that part of the New Jerusalem mother church to be taken from the Jerusalem of bondage, had to be incorporated into the body of Christ, or gospel church, after it was organized on the twelve apostles; is because the apostles are the foundation stones; Christ himself being the chief corner stone.

The Jewish church being a type of the New Jerusalem church, while yet answering to the natural man, they cannot pass away until the new is fully organized; then, and not until then, can the old go down. Type

and antitype must come together. Now, if the fulness of that house of servants had come in, before blindness came upon them, they would then have passed away prematurely. But God has held them through the centuries, and will hold them until "the times of the restitution of all things," beginning immediately after the fulfilment of the passover. And, after the fulness of the Gentiles be come in, their blindness is to be turned away until THEIR fullness is come in. Thus the prophecies concerning their future gathering and recognition of Christ, are accounted for. It is at Jerusalem, then and there, when "old men and old women dwell in the streets of Jerusalem, the streets full of boys and girls playing therein, (Zach. 8: 4, 5;) that type and antitype meet, and overlap, one on the other as in so many other cases. Thus, Christ, the real passover lamb, and the typical lamb, overlapped, at the last supper, and mingled, the one partaking of the other. Dispensations lap one on another. The law and gospel mingled; only the outward Jew, (who is not a real Jew,) was, for 3 1-2 years, permitted to have the gospel. So the old KOSMOS and the new overlap; the kingdom of God must be set up "in the days of these kings." Even so, the natural, and spiritual Jew must come together, after this interegnum of the gospel age.

The natural Jew, in the bondage of corruption, answer to Hagar, the bondwoman system, or the natural man, (Gal. 4: 25;) and will pass away only at the battle of Armageddon, when the son of the bondwoman, or "Egyptian maid," the firstborn of Egypt, is slain But Jerusalem must be rebuilt "on her old heaps," a magnificent city, as described by Ezekiel; for the land of Palestine, enlarged by the retreat of the Meditaranian sea, some 20 miles, by the earthquake, when the mount of Olives is divided, (Zach. 14: 4,) to correspond with the measurement, (Ezek. 48th chapter,) is to be the home of the Christ body, the 144, 000, during the millennial age, while they and Christ remain in the incorruptible flesh, and reign "from sea to sea, and from the river, to the ends of the earth;" "For,

as I live, saith the Lord, All the earth shall be filled with my glory.'

The kingdom will be set up, in 1906, and when the times of the Gentiles end, Jerusalem will be rebuilt. Not by the saints, but by the natural seed, and hired Gentile labour. And the city shall be full of old men and old women leaning on their staff for very age; with boys and girls playing in the streets. "But before those days, (during the reign of terror, the fall of Babylon, and 7 years of blood throughout all the earth,) there was no hire for man or hire for beast, neither any peace to him that goeth out, or him that cometh in because of the affliction; for I set all men every one against his neighbour, (Zach. 8:10.) It is the time of trouble when Michael (Christ) stands up, such as never was since there was a nation. It is after these wild scenes of rapine and blood in which the times of the Gentiles are to end in 1915; a period of 7 years of blood, ten times more terrible than the reign of terror during the French revolution at the end of the 18th century; for now, Babylon itself, that great city, is to go down; while, in that revolution only a tenth part of the city fell, (France, one of its ten divisions,) Rev. 11:13.) While now, "All the kingdoms of the world that are on the face of the earth," shall drink of this cup.

When Jerusalem is rebuilt, soon after 1915,—after Babylon is fallen, or human governments overthrown, there are plenty of people left to lament its downfall. (see Rev. 18.—it will be for the saints, the inward Jew. But, as we have seen, type and antitype must come together; and they shall look on him whom they have pierced, and mourn as one mourneth for an only son. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, the houses rifled, and the women ravished; and half of the city shall go forth into captivity; but the residue of the people shall not be cut off. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle."

This is the final separation of type and antitype. It is the fulfilment of the passover, when the slain of the Lord shall be from one end of the earth to the other, and all but the church of the firstborn must perish.

The passover, as observed by the natural Jew, cannot pass away until fulfilled in the kingdom of God. It began on the night typical Israel went out of Egypt, and will be the last type to be fulfilled, in the deliverance of the groaning creation; being the last of the last 7 plagues. The slaying of the lamb, has passed away, the Jew no longer observing it. They do not know why; we do; because it was fulfilled in Christ. But the passover itself, which follows the slaying of the lamb, is yet future, (Luke 22:16.) And when fulfilled after the kingdom is set up, the first born of Egypt die. Hagar was the Egyptian maid, and the Jerusalem of bondage that now is, with her children, answer in this allegory, to Hagar; while the resurrection covenant and its children, answer to Isaac, the firstborn of the freewoman. When thus gathered, in the kingdom of God, one, is in the bondage of corruption, answering to the son of the bondwoman; the other, raised no more to return to corruption, answering to Sarah and her son; both, so to speak, being under the Abrahamic roof. Abraham answering to the Father. And to locate the casting out, we have the following: "Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar, the Egyptian, mocking; wherefore, she said, Cast out this bondwoman and her son," etc. (Gen. 21:8.) These two women are the two covenants, Paul informs us. One, that of the bondwoman, is unto death; the other is that of resurrection and life. When cast out, the bondwoman goes out with her son; hence, it occurs at the end of this KOSMOS, before restitution from spiritual Egypt can be accomplished; and hence, before 1932.

The casting out of the bondwoman and her son, from the Abrahamic inheritance, (the world,) is just what the groaning creation are waiting for. It is not a cruelty, but a blessing. It means, bringing this old Adam

condition of bondage and death to an end: so that the groaning creation may be delivered into the glorious liberty of the children of God. We, the church, earnestly desire the casting out of the old man, and the building up of the new man; and for the world, the entire race Jew and Gentile, it means practically the same thing; a consummation devoutly to be desired.

The great feast, when Isaac was weaned, has a most beautiful application; as that allegory covers the whole ground. The man child, the completed NEW man, is weaned, when caught away to God and to his throne; the woman that brought it forth, fleeing into the wilderness. This, according to our reckoning, occurs in the spring of 1906, when the dead in Christ are raised; the third great feast of the law, the feast of tabernacles occurring in the autumn. Then, the new man being complete, preparation for casting out the bondwoman and her son begins. But the fulness of the household of Christ, yet to be taken out of typical Israel must be completed before the old Adam man can pass away.

That blindness, concerning Christ, is to be turned away from the Jews, after the fulness of the Gentiles be come in, is too plainly taught for any one to question; but that only does for them what God has done for his elect among the Gentiles. It will simply make christians of them, that they may be joined to his elect church. It does not give them the kingdom or the new earth, or any thing else differing from what is promised to that part of his church taken from among Gentiles. When in Christ, they won't be Jews, but new creatures. And Christ and they that are Christ's, are the one and only seed of promise. That foolish talk about two seeds of promise, and two future Jerusalems, one on earth, and one in the sky; has no foundation. The bondwoman and the free woman, first, the natural, and afterward that which is spiritual, is the Scripture arrangement. The only mingling of the natural seed and the spiritual seed, is after the kingdom is set up, and before it destroys the natural. In other words, while Ishmael and Isaac, and the two woman, remain

together, before Isaac enters upon his inheritance. After that, no bondwoman or her son will be there; for corruption doth not inherit incorruption.

I have always supposed the body of Christ, would be made up of both Jew and Gentile; "They twain becoming one new man." And now I can understand that as the fulness from the jewish house had not fully come in, when they rejected Christ, when blindness is turned away, that which is lacking from their fulness, will then be brought in.

Nothing is more clearly set forth in Scripture than is the return of the natural Jew to Palestine, and a yet future rebuilding of Jerusalem. But to distinguish between the natural and the spiritual Jew, as referred to in Scripture language, which "calleth things that are not as though they were," is beyond human power, only as such truth becomes meat in due season.

If the reader would like to try to separate type and antitype, try Isa. 13th chapter, and see what applies to literal, and what to mystical Babylon. If you find it an easy task, then, perhaps you may see a clear dividing line in prophecy concerning the literal, and spiritual Jew; children of the flesh, and children of God.

The carnal Jew must observe the typical passover, as we have seen, until after the kingdom of God is set up. The kingdom will be set up (according to the diagram,) in 1906; hence, before the times of the Gentiles end. While Jerusalem cannot be rebuilt until after they end. Hence, the natural seed will be in the kingdom of God where the passover is to be fulfilled. —When the times of the Gentiles end, "the kingdom of this world becomes the kingdom of our Lord and of his anointed;" the heathen, and the uttermost parts of the earth, will then be his possession Hence, both Jew and Gentile will then be in the kingdom, until they are dashed in pieces like a potter's vessel. Abraham, Isaac, and Jacob, and all the prophets, will also be in the kingdom. But somebody is to be cast out. "Nevertheless, what saith the Scriptures? Cast out the bondwoman and her son; for the son of the bondwo-

man shall not be heir with the son of the free woman.'

Every reader, even if he is the most literal age-to-come believer, knows that the apostle here in Gal. 4: is not applying this Scripture to Hagar and Ishmael; but is applying it to the Jerusalem that is in bondage with her children, that answers to Hagar, (vrs. 24, 25.) They also know that, "Israel after the flesh," are not the children of God; that in order to be children of God, they must be children of the resurrection.

Said Jesus to the natural seed, to whom alone he was sent, "Ye shall see Abraham, Isaac, and, etc. in the kingdom of God, and you yourselves thrust out." If they are in the kingdom, they can and will be cast out. Abraham, Isaac, and Jacob, will not be in the kingdom until the God of heaven sets it up, and gives it to the saints of the Most High; and these saints are resurrected; hence, the natural Jew, to be cast out, will certainly be in this 5th universal kingdom after the first resurrection; after Rev. 11: 17, 18, is being fulfilled. And why not? He takes his great power and reigns in 1906; then, after a message to christendom, of universal restitution, the gospel trump of jubilee, is sounded in the autumn of 1908, in which the nations are commanded to fear God and give glory to him, for the hour of his judgement is come. But the nations are angry, and the great day of wrath begins, in 7 years of blood, and a universal reign of terror among all the nations of the earth; Babylon is falling; all buisness is suspended, "no hire for man, nor hire for beast;" rich men weep and howl; gold and silver is of no value in this awful time of mob violence, it cannot feed them; and is thrown into the streets. This continues for 7 years, or until 1915. This fall of Babylon, the second angel message, (Rev. 14: 8,) but more fully set forth in chapter 18; is the winepress of his wrath. He treads it alone, because the saints are not called upon to take part in that work. Only with their eyes will they behold, and see the reward of the wicked.

Notice the order of events under the 7th trumpet; He takes his great power and reigns, the nations are

angry, thy wrath is come, and the time of the dead, that they should be judged.—He is to judge the quick and the dead, at his appearing and kingdom. The dead, refers to the old Adam race, who are thus judged, and doomed; and his body, quickened by the Father, are the quick.—These, both great and small, together with the prophets, are rewarded; and, before the 7th trumpet ceases in the spring of 1932, with the half hours' silence of the 7th seal, those that corrupt the earth will be destroyed. And this final destruction of the old Adam race, man born of the flesh, and in the bondage of corruption, is the casting out of the Abrahamic inheritance, the world, (Rom. 4: 13;) of the real bondwoman and her son. Until finally cast out, Ishmael of the allegory, was recognized and loved as a son. So God's son in bondage, is loved by the Father; "God so loved the world," etc.

The natural seed belong to God, they were not given to Christ. They were the people of Christ after the flesh, the seed after the flesh; but, henceforth know we him no more. They do not belong to the resurrected firstborn, and only Son by the free woman, the Jerusalem that is free. But the Father does not give up the natural seed, who answer to the natural man, until they are finally cast out of the inheritance, at the bidding of the free woman, (Gen. 21: 10.) They can not pass away until the law is fulfilled; hence, not until the Adam race go down just before the great antitypical jubilee.

The Abrahamic allegory will be fulfilled in every jot and tittle. Both the son of the bondwoman, and the son of the free woman, will be under the Abrahamic roof so to speak, when the former is to be finally cast out; namely, both the natural, and spiritual seed, will be recognized of God, and be together, when the final separation is to take place. The Jew will certainly be at Jerusalem, at the final gathering of all nations; and the Lord my God, and all thy saints will certainly be there. It is now apparent why the Jews are to return to Jerusalem, and rebuild the city, "on her old heaps." But

they answer to Hagar and her son, and shall not be heirs with the Son of the free woman, "the mother of us all," until born from the dead. For although they will see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom; they themselves, will be cast out when the city is divided, the one half, going into captivity.

This division, like every thing touching the spiritual, is clothed in dark sayings that the natural man can not discern; hence, this separating Israel from ISRAEL, Judah from JUDAH, and Palestine, from "the land of ISRAEL, is where so many stumble. God, who quickeneth the dead, speaks of the natural, or typical Jew, as if he was a real JEW; and of Canaan, as if it were the real land promised to Abraham. It is the same; and yet it is not; just as the present earth, is not the new earth; and yet it is the same earth. Abraham saw, as the promised land, not old Canaan, nor old Jerusalem; nor yet the typical seed. HE saw the heavenly country, the city that hath foundations; and the day of Christ, and was glad; and received Isaac from the dead, in a figure. But he had better sight than such men as Prof. Totten, and similar nearsighted age to-come believers in the "outward Jew, as the seed of promise.

The Jews will be restored to Jerusalem, soon after this awful reign of terror, and fall of Babylon, in 1915; and take with them. gold, and silver, and precious stones, the "riches of the Gentile," and rebuild Jerusalem, a magnificent city. The thoroughly frightened people, lamenting over the fall of Babylon, human institutions of every nature, (see Rev. 18:) will gladly assist the Jews, believing that God is with them; for He it that is gathering them. They will bring them out of all nations, "upon horses and in chariots (cars) and upon litters, (the feeble,) and upon mules, and upon swift beasts, to my holy mountain Jerusalem; saith the Lord," (Isa. 66: 20.) Thus saith the Lord of hosts, there shall yet old men and old women dwell in Jerusalem, leaning on their staff for very age. And they

will dwell safely for a time, So that "ten men out of all nations shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard God is with you.

All these prophecies have a double application; in part, they apply to literal, and in part to spiritual, or the resurrected seed. Even as in Isa. 13; and Jer. 51, Babylon, both literal and mystical, is spoken of as one.

In Ezek. 20: is a prophecy referring exclusively to the future gathering of literal Israel: They are gathered during the time of trouble, into the wilderness of the people; and with fury poured out; meaning doubtless, that during that reign of terror they will have to flee hither and thither, for their lives; many of them perishing by violence. He who suffers not a sparrow to fall without his notice, thus purging out the rebels from among them. It may be that the jubilee trump, or flying message of the everlasting gospel, to be proclaimed to all nations in 1908 by the Christ body, two years after the kingdom is set up, is designed, first, to warn the nations; but mainly as a gospel call to the Jews; the fulness of the Gentiles having already come in, blindness should then be turned away from them, after which, the rebels who reject it, are purged out. Then in 1915, after the times of the Gentiles end, they hasten to rebuild Jerusalem, under the supervision of Christ and the saints. The nations, now completely demoralized, lending a helping hand. Then for some 16 years, for God will make a short work upon the earth, the son of the bondwoman may dwell safely at Jerusalem, before the battle of the great day, and fulfilment of the passover; when all but the church of the firstborn must die. For the son of the bondwoman shall not be heir with the son of the free woman.

Ishmael was in the Abrahamic house 16 years before he was supplanted by Isaac. The bondwoman and her son must be cast out; the bondage of corruption cannot obtain in Christ's resurrection kingdom. But, some may say, if when blindness is turned away, the Jews accept of Christ, so that the FULNESS from that

first house of Israel is brought in, why should they die? For the same reason, I answer. that other men die. Those elected from the Jewish church are no better than those taken from among the Gentiles. For in Christ, there is no difference, but a new creature. They answer to the natural man, or margin. are in the same rank. Christians, a mysterious few, excepted, have to die; and so did the Jews who accepted Christ at his first advent. There is not a particle of evidence that this elect remnant are going into the new Jerusalem system without death and resurrection. It is only a remnant, to complete the "fulness" from that first house of Israel, that are to come in at this time; perhaps five or six millions, after the rebels are purged out.

The fulness of the Gentile house; and the fulness of the Jewish house has the same meaning. God has an elect number from each house, for the body of Christ, also an elect number to compose that great multitude of servants of the sanctuary. Holding a corresponding relation such as the tribe of Levi, held to the Aaronic family, (see Num. 4:). The fulness means the entire foreordained number. The fulness of the Gentiles, and the times of the Gentiles, are very different.

Why a remnant of Israel were left to come in, after the fulness of the Gentiles have come in, is very apparent. In the Abrahamic allegory, which cannot pass away until fulfilled, for the Scriptures cannot be broken; the Jerusalem of bondage, or natural Israel in the bondage of corruption; while representing in allegory, the true Israel, or resurrected man, being born of restored life to a dead womb; really answer, as compared to the true Israel, or resurrected man, to Hagar. Understand! As compared with Ishmael, Isaac was the true seed, in allegory. But, as compared with the the real Israel; that whole system answers to Hagar. In other words, As Ishmael was to Isaac, in the allegory; so in reality, Isaac is to the Christ. And the allegory, in its fulfilment deals with REALITIES; in which the allegorical Israel, answers to the natural or first man; and the TRUE Israel, to the second, or spiritual

man; one representing the entire Adam race; the other the entire resurrected race.

When fulfilled, these representatives, of the bondwoman and her son; and the free woman and her Son, must both be in the Abrahamic inheritance at one and the same time. That is, the outward Jew, and the inward Jew. And be there at the time the bondwoman and her son are actually to be cast out of the inheritance. And more, at that time the Jerusalem answering to the bondwoman and her son, must not only exist; but under circumstances in which her son is both recognized and beloved by the one Father. And the other Jerusalem, the free woman, and her Son must also be there, under the same roof, as it were; as if they were one family.—When we consider the separation, the one half of the city going into captivity, and the other half not, the beauty of this arrangement appears.

Now, that this allegory may have its fulfilment, two things are required: 1. the Jerusalem that now is, and is in bondage with her children, must be fully restored to favor; as much favor and love as was ever bestowed on them, and so recognized of God; Jerusalem rebuilt on her own heaps, (Jer. 30: 18;) all that prophecy foretells, all that age-to-come believers can fairly claim, remembering that FOREVER, means only for the little remnant of their restored age. And 2nd, it must be in the day of the Lord, after the gospel age, or fulness of the Gentiles be come in; and after the first resurrection; since Abraham and the prophets are to be there. And more, it is after this resurrection, because the resurrection covenant is the free woman; and the free woman and her son are to be under the same roof with the bondwoman and her son. Which cannot be until the real seed of promise is born and weaned.

This might have been at, or near the suspension of the Jewish age, IF the free woman had travailed and brought forth, at that time. In other words, if the entire body of Christ, or first resurrection had then occurred; failing of that, the actual free woman and her

weaned Son, and the representative of the bondwoman and her son, the old Jerusalem; both recognized sons, could not be thus brought together until after the interregnum for Gentiles; and after the first resurrection. Nor even then, without restoring old Jerusalem, and her children to favor. Hence, blindness is to be turned away from them, when the fulness of the Gentiles be come in.

Jerusalem, the City, etc. has two meanings; hence, the idea of an earthly, and a heavenly Jerusalem is entertained by many who suppose that the natural seed of Israel, and the Christ body or spiritual seed are, in some way to remain together during the millennial age. This, of course, gives the kingdom to two seeds; and makes the statement, "First the natural; and afterward that which is spiritual;" quite inaccurate. If that arrangement is correct, then the promise was seeds, as of many; and not, As of one: (Gal 3: 16.) And 1 Cor. 15: 46, should read, First the natural, and afterward a mixed condition of natural and spiritual combined. But I still believe that The son of the bondwoman shall not be heir with the son of the free woman.

The city, Jerusalem, etc. sometimes means the people, and again, it means the place where they reside. Generally, in the symbolic Book of Revelation, it applies exclusively to the church composed of the 144-000, the overcomers, or body of Christ; the bride, the Lamb's wife. These are "Espoused unto one husband even unto Christ." They are to become, "bone of his bones; and flesh of his flesh;" hence, the bride the Lamb's wife." He writes on them the "name of the City, New Jerusalem," (Rev. 3. 12;) then calls upon the prophet to come and see that City descending from God out of heaven; from where the man child that is to rule the nations was taken, when caught away.

Then there is also what might be called an earthly Jerusalem, not another class of people, but a city made with hands, located where old Jerusalem now stands. Palestine is to be the home of the saints. Enlarged to Ezekiel's measure, it will give about 65 acres as a home-

stead for each two of the 144, 000. And a literal city with its measurement, is described, as the capitol.

The resurrected saints are not ghosts, or "departed shades;" but veritable human beings; as human as was the unfallen man. They are to be flesh. But "all flesh is not the same flesh. There are bodies celestial, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. So also is the resurrection of the dead." It doth not yet appear what we shall be; but we know that we shall be like him; and "whosoever confesseth not that Jesus Christ cometh in the flesh, is a deceiver and an antichrist." We shall eat, and drink, and "shout aloud upon our beds." Palestine, beautified as the garden of God, will be our home for a thousand years; our flesh shall be fresher than childhood; our eyes will not wax dim, nor our natural strength abate; nor will the inhabitants of that land say, I am sick. Though he reigns in the midst of his enemies, and must reign until he hath put all enemies under his feet; "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement, thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith JEHOVAH." (Isa. 54: 17.) None can deny this as referring exclusively to the free woman; Isa. 54.

When the bondwoman and her son are cast out of the inheritance, the Christ body, the heavenly Jerusalem, the free woman and her son are present, and in authority; a condition of things never before existing; the son of the free woman having been but recently born. Hence, Scripture concerning the casting out, could not be fulfilled until now. Nor even now, could the conditions be met, had not that system answering to the bondwoman and her son, been restored to favor. Thus, if that Abrahamic allegory is to be fulfilled, the Jerusalem that now is, and is in bondage with her children, answering to Hagar or mount Sinai, —where that covenant that was unto bondage was organized,—must be fully restored, at the time the real bondwoman and her son, man in the bondage of corruption, with his covenant unto death, is to be cast out of the world, the Abrahamic inheritance. And these conditions are already beginning to be realized in connection with the return of the Jews.

Together, under the Abrahamic roof, they are one family; or rather, two families treated as one.—Like tares and wheat growing together,—Both are called Jerusalem, the holy city. It is type, and antitype together; even as the two passover lambs came together. But the one half of the city, 'the natural, "Israel after the flesh," must now be cast out, for corruption cannot inherit incorruption. Hence, they go into captivity, into the land of the last great enemy "and the residue of the people shall not be cut off from the city." There will be a literal city, but it is not half of that, that goes into captivity. We need not expect to be able to clearly distinguish, in all prophetic language, between what applies to literal Israel; and what to spiritual Israel; any clearer than we do in Isa. 13: and Jer. 51: between that of literal, and spiritual Babylon; in reading which, compare with them Rev. 18th chapter.

The Abrahamic allegory, (Gal. 4: Gen. 21: 8 to 10;) can never be fulfilled until after the true seed and heir is born of the free woman, and weaned. And the bondwoman and her son, must be there, in order to be cast out. Now those who prefer the truth in place of old theories which will surely fail them in the day that is to try every man's work; (a day that hasteth greately,) can learn who is the real son and heir; and who is the bondwoman, and who the free woman of that allegory, if they want the truth. Will not our age-to-come brethren, together with such men as Proff. Totten, accept New Testament teaching on this subfect?

Read Rom. 4: 14; then Gal. 3: 19. You can see that the seed to whom the promise was made did not come until after the law. Was it Isaac, the allegorical seed, or the seed to whom the promise was made, that came after the law? You know then that Isaac was not the seed to whom the promise was made. And also that there is but one such seed, Christ. and they that are Christ's: to be made alive, at his coming. You also know that there is a Jerusalem that now is, and is in bondage; that another Jerusalem, the mother of us all, is spoken of, which is free. Which of these is the bondwoman, and which the free? Can one serve two masters? can one be a son of the bondwoman, and at the same time be a son of the free woman? Will the "Restitution" paper answer these questions? Proff. Totten is so busy in proving that he and his are children of the bondwoman, that I fear he has no spare time.

If the questions are answered Scripturally; I will ask one more, Can Gen. 21: 10, be fulfilled before the real son of the free woman is made alive? which seldom occurs before the child is born.

A strange anomaly. The Jews rejected their Messiah, sent only to them; and will accept him, when he comes to the Gentiles as the Desire of all nations. The gospel, or Gentile church accept the Jewish Messiah, made under the law, and belonging to the bondwoman covenant, doing absolutely nothing for us, only to die; accepting him as their Redeemer, notwithstanding we are expressly taught not to recognize him as our Messiah or Christ. (2 Cor. 5: 16.) And accepting him, the Jewish Messiah; they are to reject him when he comes as their own Messiah! and so be rejected by him! "spewed out of his mouth;" saying, he never knew them.

The Scriptures must be fulfilled; "He shall be for a stone of stumbling, and for a rock of offence to both the houses of Israel." Coming to each house in just the opposite character from what they expected. He now comes to take his great power and reign. The gospel church think he will take them to heaven when he comes; they object to an earthly kingdom, under the whole heavens. It is a spirit kingdom, and a sky heaven they want. The Jew wanted him to reign on earth, just what he now comes to do. Each accept the others Messiah, and reject their own. Thus he is a rock of offence to both the typical houses of Israel. For neither the Jewish church, or the gospel church, are the real Israel, or seed of promise. They must be born of the resurrection covenant, in order to become a son of the free woman. The first house, was born from the dead, in *figure*, only; hence, they were only a typical seed; in bondage, and in the same rank as Hagar and her son. While the gospel church, or second house, are also resurrected in figure; but not in fact. Buried with Christ in baptism, and raised to newness of life, is only a figure of death and resurrection; and if there be no real resurrection, then they that are fallen asleep in Christ, are perished. We must be born from the dead, in order to be a son of the free woman. It is the two typical houses that stumble, not the true Israel.

In the order of coming events, as here given, we may be right only in part; but the things referred to are surely coming. The evil day, in which we are to have the whole armor, including the helmet of salvation; marks the beginning of the days of the Son of man, we think, because; first, he is to purify his temple, in which purging, every man's work will be tried so as by fire. And who may abide the day of his coming? implies that very many will fail, all not having on the whole armor; salvation being the helmet. We do not get our salvation, ready to be revealed, in the last time, until made alive at his coming; hence, only those having their mortal bodies thus quickened by the Father, have the helmet. It follows, therefore that the evil day, evil for those not prepared, is after he thus comes. The reason for looking for the resurrection in the spring of 1906, is that the 7th thousand from the fall of man, begins there, when the Hebrew servant may then go out free.—This is not the Jew, but his antitype, the true Israelite.

Then we look for the kingdom to be set up that same year, since Christ must reign a thousand years. And the general assembly of the church of the firstborn, is the fulfilment of the third great feast under the law, or feast of tabernacles; each feast requiring the assembling of all Israel. The first, or feast of the passover, was fulfilled at the resurrection of Christ, he being at that time, all of Israel, no more being then born. The 2nd feast, due at Pentecost, found the church all gathered together in one place, with one accord.

The feast of tabernacles, and general assembly of the church of the firstborn, is due in the 7th month of that year, the probable time for organizing the kingdom, or free woman system, the feast associated with the weaning of the man child, the antitypical Isaac. Then there are several messages, one to the remnant of the gospel church, or servant class, saved so as by fire, and must die. Then, the fulness of the Gentiles having come in, the everlasting gospel to Israel and the nations: this being the trump of jubilee, due in the autumn of 1908: proclaiming a soon coming restitution of all things. Then follows 7 years of blood, rapine, and murder: every man's hand against his neighbor, a time of trouble such as never was since there was a nation; during which 7 years, Ezek. 20: 33–38- will have a fulfilment. That wild reign of terror may well be called, "The wilderness of the people." After purging out the rebels who still reject the Messiah of the New Covenant, and jubilee gospel trumpet, the elect remnant, the times of the Gentiles being fulfilled, return and rebuild Jerusalem; taking with them, by favor of God and the nations, the riches of the Gentiles; gold, silver, and jewels that had been cast into the streets; and Ezek. 20, 40–44, will be fulfilled. As Egypt was spoiled, so now the Gentiles lend their wealth. But in due time, will repent their generosity, and thus God will gather all nations to the valley of Jehoshaphat, for the final battle.

This outline of coming events, may not be the true order in every particular, but all these wonders must transpire before 1932, if the Spirit is indeed, showing us things to come.

Never, until now, has the return of the Jews been so understood as to bring harmony through all Scripture. But it must be remembered that the real restitution of Israel, is fulfilled only in the Adam race, God's son in bondage, being delivered from the bondage of corruption, into the glorious liberty of the children of God. The fulfilment referred to here, being only that of the allegory. Hence the language used, has a twofold application, applying only in part, to typical Israel, since "the children of the flesh are not the children of God, but the children of promise, are counted for the seed."

If these things are true, then those of this movement are in the pathway of the just; and may begin to look up, and lift up their heads, knowing their ~~redemption~~ draweth nigh.

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VOL. 5.] MAY, & JUNE, 1901. [No. 3, &4.

THE RESTITUTION OF ISRAEL.

TO THE "CHURCH OF GOD,"

AS REPRESENTED BY "THE RESTITUTION" PAPER, PUBLISHED AT PLYMOUTH IND.

Prove all things, and hold fast that which is good.

He who would grow in grace and in the knowledge of the truth, must have no fixed creed; he must be prepared to change his views on any and every subject whenever a more reasonable and apparently Scriptural interpretation can be found. Truth needs no sanction of human authority, no safe guard of orthodoxy. It can stand unsupported by man-made creeds: "Thy word is Truth."

The restitution of Israel, is the most prominent of all prophetic themes; compared with it, all others sink into insignificance. It is taught in type, allegory, and nearly all the dark sayings and figures of the Bible. While the entire sabbatic system under the law, culminated in its jubilee, or restitution of all things, a type, or shadow of this restitution of all things, spoken of by all God's holy prophets. And the gospel of the kingdom, to be preached to all nations; is the good news of restitution, or the coming kingdom of Christ.

Scripture language is couched in allegory, parables, and dark sayings that the natural man cannot comprehend, because it is not given to them that are without to know the mysteries of the kingdom.—Please do not draw back from this, it is Christ who says it, (Mark 4: 11, 12.—A restitution of "ALL THINGS," can be nothing less than what has been lost. Man lost life and

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dominion; life is to be restored to all that are in SHEOL (the grave,) all that die in Adam; and dominion also, under the whole heavens. If this is true, it would be a restitution of all things, would it not? And Elias truly shall first come and restore all things, said Jesus. Any restitution less than this, is only fractional truth. Any restitution less than this, is not the gospel preached to and believed by Abraham. If you have the faith of Abraham, the faith that is counted for righteousness, you are not afraid to let the light of Scripture fall on it, are you? This is all I ask of you; examine, be true to yourselves, and to God, weigh the evidence carefully, and believe what Abraham believed.

I have read your paper for many years, was acquainted in 1844, with Bro. Marsh, its founder, and have devoted most of my poor life investigating these Bible subjects; and verily believe the true Abrahamic faith as here presented, is the one gospel faith that is counted for righteousness. And earnestly desire that you will give it a careful and Scriptural examination, for your own sake, and the advancement of truth.

What did he believe concerning God's promises to him and to his seed? A Scriptural answer, will settle the question at issue. I affirm that God did not promise, nor did Abraham expect the promise of the land, the earth, to be fulfilled to him, and to his seed after him, in this life; but did look for its fulfilment in the resurrection. Have you one Scripture to show that God promised to give it to him in this life? I know of none. But I do know that though God promised to give it to him for a possession, and to his seed after him, that he did not get it in this life; and if the promise is ever fulfilled to him, or to Isaac, or to Christ; it will be only in the resurrection. See Acts 7: 5; Gen. 13: 15. Surely, if not Isaac, Christ was the seed to whom the promise was made, (Gal. 3: 16;) and he also died without having so much as to set his foot on.

Now, brethren of the "Church of God," Have you the Abrahamic faith? Have you one Scripture to show that he looked for the fulfilment of God's promise to

him, or to his seed, in this life? On the contrary, not having so much as to set his foot on, he lived and died in faith, believing that God would fulfil that promise to HIM, and to his seed, after him; and that seed was Christ, the New Testament informs us; the seed to whom the promise was made, not coming until after the law. Do you look for the fulfilment of that promise in the resurrection, as did Abraham, or is it your faith, that the promise is to these children of the Jerusalem that now is, and is in bondage; and who answer to Hagar, (Gal. 4: 24.)

The question is not whether these children of the bondwoman, or covenant that was unto death, are to be restored to Jerusalem, and to all the favor that house of SERVANTS (Heb. 3: 5;) ever had under the law; it is certain that they are to be thus restored; the prophets foretell it, over and over, until the proof can be piled up mountain high; but the question is, are these children of the Jerusalem of bondage, children of the free woman, the Jerusalem that is above, and which is free? and can they be children of both mothers at one and the same time? if so, if they can be in bondage, and be free at the same time, and corruption can inherit incorruption, then are they joint heirs with Christ, the seed to whom the promise was made, and to an inheritance "incorruptible, undefiled, and that fadeth not away," but not otherwise; for there is but one seed of promise. You cannot find the plural seeds of promise; two seeds, one earthly, and another heavenly seed; "He saith not, And to seeds, as of many; but as of one, Unto thy seed, which is Christ, (Gal. 3: 16.) Is New Testament authority of no value? had we not better go carefully in these matters, knowing that being human, we may deceive ourselves, or be deceived.

When the promise to Abraham and to his one seed is fulfilled, as he dying in faith, looked for its fulfilment, he will be there, with Christ; and all the prophets will be in the kingdom, as children of the Jerusalem that is free, the mother of us all; the city that

hath foundations; just what Abraham, living and dying, looked for and believed in for himself, and the real seed of promise. He saw no Jerusalem of bondage, with her children, answering to, or in the same rank as Hagar, as children of the freewoman, heirs of the heavenly country, the new heavens and new earth; but he saw the day of Christ, and was glad.

I admit that much is written concerning the future glory of Israel, that is hard to understand; until we recognize the fact that God speaks of a figure or type, as if it were the real thing itself; as is so clearly set forth in Rom. 4: 17; where we are informed, 1st. that Abraham was to be made a father, like unto God who quickeneth the dead, (see margin,) and speaketh of those things that are not, as though they were.

In an allegory, representative characters are used, while the real characters are kept out of sight, Webster informs us. Now we know how God is made a Father; first by the natural man, born of the flesh, and in the bondage of corruption. Afterward, the spiritual man, born from the dead; and that Christ, the real seed of promise, was the firstborn on that plane. And Abraham was to be made a father of many nations, like unto God, who quickeneth the dead, etc, So in making Abraham a father, he had a son born in bondage, or of a bondwoman; and afterward, a second son born of resurrected life; of a dead womb revitalized. (See Rom. 4: 19, margin.) Now what is the chaff to the wheat? saith the Lord; what is a figure, a shadow, to the substance. We all know that Christ is the substance, all else is sinking sand. The seed of the woman, promised in Eden, is the only hope of mankind; and there is no reference to Isaac in that promise. God, who speaks in parables and dark sayings, made Abraham a father, first by a bondwoman, and afterward by a free woman; to teach us how He was to be made a Father; making these things to act as a schoolmaster, to bring us to Christ. Circumcision is nothing, and uncircumcision is nothing; to glory in being of that allegorical seed, is glorying in the flesh; and

Jesus said, The flesh profiteth nothing. Paul was an Israelite, of the stock of Abraham; and so was Nicodemus, but until born again, of the free woman, Jerusalem that is above, the mother of us all, and which is free, being a son of the Jerusalem that is in bondage, and which answers to Hagar, would not make him an heir. Read Phil. 3: and see if Paul looked for any future good, from that fact. He knew the Gentiles are fellow heirs, and could get into Christ just as easy as could a Jew; and that in Christ, there is no difference. Paul counted all gain on that score, as dung. There are those who now think differently, however; and imagine that to prove that they are of the lost tribes, proves their title to something more than merely to win Christ, and be found in him, (Phil. 3: 8, 9.)

No one can read Gal. 4: 21, and onward, and fail to see that the whole drift of Paul's argument is directed towards old Jerusalem and her children as the son of the bondwoman; and the Jerusalem that is above, and her children, as the real free woman and seed of promise; leaving the persons of Isaac and Ishmael as merely representative characters. Of what consequence to Jew or Gentile, was the fact that Ishmael was cast off as heir to any of the cattle or camels belonging to Abraham?—He not having a foot of land to call his own, except a place to bury his dead. Nor did he look for the promise to be fulfilled until he was born from the dead; and so understood it, when he received Isaac from the dead in a figure. Hence, he looked for the city that hath foundations; the real free woman, "the mother of us all."—The reader, if he has read his Bible, knows that this was the faith of Abraham.

Jerusalem rebuilt on her own heaps, to be taken captive by gathering all nations against her, in the day of the Lord, (Zech. 14: 1,) is not the free woman, for no weapon formed against her can prosper, (Isa. 54: 17.) Then it must belong to the bondwoman covenant, since in that allegory, showing how God is made a Father; first, by man in bondage; then, born again, delivered from bondage, into the glorious liberty of

the sons, there are but two women. And the free woman is the resurrection covenant of promise, the seed to whom the promise was made, being her firstborn.

For what purpose then, is Israel restored? Israel, we say, for God still speaks of things that are not, as though they were; of the outward Jew, as though he were a real Jew; of circumcision made with hands, as though it were indeed, circumcision; and why? for the same reason that Christ said of the bread, Take, eat; This is my body. Until we learn the meaning of "Unto them that are without, all things are done in parable; that seeing they may see and not perceive," (Mark 4: 11,) we shall feed on husks, the letter that kills; and fail to grasp the hidden meaning; hid from the wise and prudent.

The Israel of bondage, they that are of the law, and hence, not heirs, (Rom. 4: 14,) Israel after the flesh, (1 Cor. 10: 18,) and hence, of the bondwoman, (Gal. 4: 32,)—Look out and read these texts, brethren,—are soon to be restored to favor, and rebuild Jerusalem on her old ruins, as foretold in Scripture, to fulfil the law, and prophets; for it is easier for heaven and earth to pass, than one jot or tittle of the law or prophets, till all be fulfilled. See Gal. 4: 21, 22, to know what is included in the law. That allegory with Abraham, the two women, and two sons, is about to be fulfilled, by the casting out of the bondwoman and her son, Israel after the flesh, answering to that son; notwithstanding their restitution to Palestine, and to great favor. Jerusalem must be trodden down by the Gentiles until the times of the Gentiles be fulfilled, (Luke 21: 24,) after which it will be rebuilt, be in great favor with God and man; and there shall old men and old women dwelling in the streets of Jerusalem, every man leaning on his staff for very age; and the streets of the city shall be full of boys and girls playing in the streets thereof. But before those days there was no hire for man, nor hire for beast, neither any peace to him that goeth out, or him that cometh in, because of the affliction: for I set all men every one against his neighbor,

(Zech. 8: 4–10. Afterward the seed shall be prosperous, the vine shall give her fruit, and the ground her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. See entire chapter. They are to keep their feasts as of old, and be blessed in the good things pertaining to this life, so that Gentiles of all nationalities will be eager to pray before the Lord of hosts, and to share in their blessings.

This chapter refers solely to natural Israel, and their restitution for the final act in the great drama concerning the bondwoman and her son; which really means the old Adam man, God's son in bondage. And the children of the Jerusalem answering to God's son in bondage, cannot pass away until that which they represent, or the natural man passes away. Hence, they have yet a large place to fill, before they and the old Adam race go down together. Since Israel after the flesh, answers to the son of the bondwoman.

But, it may be objected, that God had sworn to David, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne, (Acts 2: 30–32;) yes, raise up Christ from the dead, read it. Just what God showed to Abraham, in the figure; that the throne, and heirship, belonged to a resurrected seed; hence, he received Isaac from the dead, in a figure. In other words, He showed both Abraham and David, that although made a father LIKE unto God; the real seed must be children of God. While children of the flesh, are not the children of God. (Rom 9 :8.

Concerning Christ, which was made of the seed of David, according to the flesh, notice how he became the Son of God with power, (Rom. 1: 3, 4;) declared to be the Son of God with power, by the resurrection from the dead. In that allegorical arrangement, by which Abraham was to be made a father, LIKE unto God; Ishmael was a son, born after the flesh, (Gal. 4: 23.) That is, by the natural law of generation; Isaac was born from the dead, a dead womb. But you will notice, partaking of the condition of his mother,

Ishmael was a servant son, and was repudiated by God, since if a son, then an heir. Hence, God said, Take thy son, thine only son Isaac and offer him a sacrifice. Isaac being the allegorical son. Now about God's Son. Like all on this plane, the second son is man born a second time; since there can be no one "born from the dead" in fact, unless they have died in fact. Thus Christ must be born on the servant, or bondwoman plane, else he could not be born of the free woman. Hence, when born of the flesh, by taking on him "the nature of the seed of Abraham," "he took the form of a servant, or, R. V. a bondservant, (Phil. 2: 7.)

Then "Israel after the flesh," 1 Cor. 10: 18,) have the form of the bondservant; and the Jerusalem that now is, and is in bondage with her children, answer to Hagar, (Gal. 4: 25.)—This looks as though they are to be born again of the free woman, or resurrection covenant,—these two women are the two covenants,—before God will recognize them as sons. For the children of the flesh, are not the children of God.

Jesus, born of the flesh, like Ishmael, beloved, but was in the form of a servant, to be repudiated as soon as the free woman brings forth. When born from the dead or, Rev. 1: 5, begotten of the dead, he then became the only begotten Son of God; Thou art my Son, this day have I begotten thee, (Acts 13: 33.) It was when Isaac was to be received from the dead in a figure, that he was first recognized as Abraham's ONLY son; Ishmael was to be known no more, in that character. So when Christ was begotten from the dead, his servant Sonship, as well as that of the entire Israel race, born of the flesh; was no longer to be recognized, for it is written, after Christ died and rose again; that "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more," (2 Cor. 5: 15, 16.) Before that, Israel after the flesh, were called sons; by God, who calleth those things that are not as though they were. But now, that the real son and heir has come, they are to be no longer thus recognized; hence

to persist in calling them sons and heirs, because they are the seed of Abraham, is as though the household of Abraham had persisted in claiming such heirship for Ishmael, "born after the flesh," after God had said that Isaac was his ONLY son and heir. Hence, it is written, "For they are not all Israel, that are of Israel; neither because they are Abraham's seed, are they all children; but, (calling attention to the allegory,) In Isaac shall thy seed be called. Ishmael, though Abraham's seed, is not the real Israel. That is, They which are the children of the flesh, "Israel after the flesh," (1 Cor. 10: 18,) these are not the children of God; but the children of the promise are counted for the seed," (Rom. 9: 6-8.)—Not the children of Sarah, but of the covenant of promise, for these [women] are the two covenants, (Gal. i4: 24.) And we know the resurrection covenant of promise is the mother whose children are children of God: for Jesus says, They are children of God, being children of the resurrection. And if children, then heirs of God, joint heirs with Jesus Christ; Declared to be the Son of God with power, [the only begotten Son,] according to, not the flesh, but the Spirit of holiness, by the resurrection from the dead, (Rom. 1: 4.) Declared by the Holy Spirit that raised him; Thou art my Son, this day have I begotthe thee.

Brethren of the "Church of God," Israel after the flesh, are the children of their father the devil, and his works they do, and always did; (see Acts 7: 51, 52. They must be born again of the Jerusalem which is above, before becoming heirs, or the Israel of promise.

When Jesus "took on him the nature of the seed of Abraham for the suffering of death; he took the form of a bondservant, made of woman, made under the law; to redeem them that were under the law, that they might receive the adoption of sons, (Gal. 4: 4-5.) Then when he came to them they were servants, not sons; and if not sons, then not heirs. For if they that are of the law be heirs, faith is made void, (Rom. 4: 14.) But what is the ADOPTION? for we, who have the

firstfruits of the Spirit, are groaning and waiting for it. Let Paul answer: "the redemption of our body." The servant son of the bondwoman, those to whom Christ after the flesh, was sent, will not become sons, children of God, until the redemption of their bodies; sown in corruption, raised in incorruption. Now what was the outcome? He was the seed of David, according to the flesh, and was sent only to Israel after the flesh, that they, that house of servants, might receive the adoption of sons; to wit, the redemption of their bodies. He himself, being the seed, according to the flesh, required the same adoption, in order to be transformed from the child of the Jerusalem that answers to Hagar, into a Son of the Jerusalem that is free. Hence, his second birth, born from the dead, and redemption of his body, made him a Son, not of David, according to the flesh, but a Son of God, according to the Spirit.

In one condition he was David's son, belonging to that house of bondservants. Was sent to his own and his own received him not; but as many as received him, to them gave he power to become the sons of God, (John 1: 11, 12.) How? by the adoption, to wit, the redemption of their body; he himself becoming firstfruits. Were the others sons, without the adoption?

Now a wonderful change occurred; he is no longer David's son, but David's Lord; head of a new race; all old fleshly relationship ended forever by death. For when Christ died, "all died," (2 Cor. 5: 14, R. V.) Even the life for man in the promised seed was extinct. "Wherefore, henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him ~~no more~~. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new," (2 Cor. 5: 14–17.)

Now we can understand why Paul refused to glory in his fleshly relation to Abraham. Of the tribe of Benjamin, circumcised the eighth day; a Hebrew of the Hebrews; which had been gain to him since the law was a schoolmaster to bring him to Christ. Now,

√ no longer = Gr. ouketi

compared with winning Christ, he counts it as dung; if by any means he might attain to the resurrection from among the dead. Why Paul thought it so difficult for him was, he and nearly all the Jewish church had rejected Jesus; who gave power to become sons, or have part in the first resurrection, only to those who received him. Hence he was cut off, like the rest of that house of servants; but finally came in as one born out of due time. Jesus coming to him so that Paul did receive him in person. But not another Jew, after that age ended, although saved, will come into the kingdom as SONS. But more on this point, further on.

If men would learn to recognize this great gulf between the Israel and the Christ of the old covenant; and the new-born resurrected Israel of the future, as the real Israel of God, or [Princes of God,] they would not stumble over the Jewish Messiah, as christendom are now doing. But the Scripture, (Isa. 8: 14, 15,) must be fulfilled. The real Israel, or Princes of God, of whom Christ is the firstborn among many brethren, will not stumble; but both of the typically resurrected houses, have and do stumble, "and many among them shall fall, and be broken, and be snared, and be taken." Israel is a son of the free woman, and is the seed of promise; but there are two typical houses, the gospel and Jewish churches, which stumble at that Rock of offence, (Isa. 8: 14, 15.)

Both the Jewish and Gospel churches are children of the resurrection, hence, children of God, in FIGURE. A figure represents something, but is not the thing itself. When Abraham received Isaac from the dead in a figure, it was not a real resurrection, but it showed Abraham that his real seed, Christ, would be a resurrected seed. So the gospel church, buried with Christ in baptism and raised to newness of life, are thus resurrected in figure; hence, are in Christ, the rerurrection and the life, only in figure, not in fact until actually born from the dead. Hence, "our salvation is nearer than when we believed," but not yet realized, only by faith, or hope; but not hope that is seen.

This second house, are also the circumcision, (Phil. 3: 3; Col. 2: 11.) We are also children of the promise, or free woman, AS ISAAC WAS; namely, in figure, (Gal. 4: 28, 31. And are stumbling over the same Rock of offence, the Jewish Messiah. He was a son of the old covenant, made under the law, circumcised the eighth day, and sent only to them. Our Messiah is the new Man, Minister of the New Covenant, and true tabernacle which the Lord pitched and not man. And the atonement is made in the holy place, not on the accursed tree; made by the Minister of the true sanctuary, and not by a son of the Jerusalem of bondage and son of David; made by our High Priest, and who was not a priest at all while on earth. If we do not know our own Messiah, that is, know his work and what he is to us; he will not know us. To pretend to know the Christ of the old covenant, the one we are forbidden to know as our Christ or Messiah, will not do. When David's Lord, the High Priest of the New Covenant comes suddenly to his temple, the many who are doing wonderful works in the name of the Christ of the old covenant will have a surprise in store for them, Matt. 7: 22. Christendom have always the old covenant Christ who came to suffer, in their mind; and pray in HIS name. While the Jew rejected the Christ sent to them, and only to them; and will recognize the one who comes to reign. Hence, there is a disappointment in store for both the houses of Israel. The gospel church, because they have built entirely on the Christ of the old covenant, the son of David, according to the flesh. The Jewish church, all only those that received him, and so had power to receive the adoption of sons, (Gal. 4: 4, 5, John 1 : 11, 12;) have, by rejecting him, when sent to them, lost the opportunity to become sons.

If they were already sons, as some imagine, why when he took on him the nature of the seed of Abraham, did he take the form of a servant; and why was he sent to them that they might receive the adoption of sons?—Think of this; for if not sons, then not heirs.

Israel, during their former history, while in fact, in the bondage of corruption, like other men; represented the true Israel, or resurrected man. Thus, while representing the true seed of promise, and always so spoken of, by Him who speaks of things that are not, as though they were; they in fact, as the apostle affirms, were in the same rank as Hagar. Now, when the true seed of promise, Christ, and they that are Christ's,—the entire man child, head and body, the antitypical Isaac,—is about to be born, they are to take their true place as the servant son, Ishmael, son of the bondwoman; and the Scripture, (see Gal. 4: 30, Gen. 21: 8–11, is to have its fulfilment. The Jerusalem of bondage and her children, and the old Adam race, also children of the antitypical bondwoman, will be cast out of the Abrahamic inheritance, the world; since the promise was, that he should be heir of the world, (Rom. 4: 13.

No one in the bondage of corruption, will remain in the 5th universal kingdom which the God of heaven is to set up, and give to the people of the saints of the Most High. Than this, nothing is more clearly revealed.—I make no statements not sustained by a "Thus saith the Lord."—When Babylon was destroyed, the lives of the people were prolonged, and merged into the Medo-Persian empire. When the dominion of that "beast," was taken away; the people came under the Grecian power. When that third beast lost dominion, the people lived under the dominion of Rome. But when the 4th empire goes down, notice the language: "I beheld, until the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts,—the lion, the bear, and the leopard,—they had their dominion taken away; yet their lives were prolonged for a season and time, (Dan. 7: 12.) Surely the 4th beast is disposed of in a very different manner from either of the others. But if the nations composing the body of the 4th beast, only have their dominion taken away, while their lives are prolonged under the dominion of Christ, (as so many be-

lieve,) where is the difference? When the stone smites the image, (Dan. 2,) it grinds it to powder, it becomes like the chaff of the summer threshing floor, that the wind carries away so that no place is found for it; and the stone became a great mountain and filled the whole earth, (Dan. 2: 35.) This certainly looks as though the 4th beast suffered something more than did Babylon, Medo-Persia, and Grecia, when their dominion was taken away. But we have another witness whose testimony cannot be impeached. Jesus says, "As it was the day Noah entered into the ark, and the flood came and took them all away; likewise, as it was the day Lot went out of Sodom, when it rained fire and brimstone from heaven, and destroyed them all; So shall it be, in the day when the Son of man is revealed. In the face of such testimony, from both the Old and New Testaments, how can men deny it? Natural Israel, like the natural man, belongs to this world, or age; and not to the age to come, the new heavens and new earth. The old man for the old world; the new man for the new earth. Men do not put old wine into new bottles, but new wine for new bottles. Rest assured that no old Adam man, born of woman, will survive the new Genesis; He that sat upon the throne, said, Behold, I make ALL things new. Rev. 21: 5.

There is time for all prophecy concerning the restitution of Israel, and blindness to be turned from them, after the "fulness of the Gentiles be come in," and for their final captivity, in the day of the Lord, (Zech. 14: 1,) when they are Cast out of the Abrahamic inheritance. It took only 3 1-2 years for them to reject their own Messiah, sent only to them, and not to Gentiles. Why should it require a much longer period in which to recognize him, now that he comes as the Desire of all nations, so that all Israel may be saved?

Salvation does not prevent the Gentile believer from being sown in corruption; raised in incorruption; why should it prevent the Jew from being born again? born from the dead, as was Christ, the firstborn of the free woman. While in the bondage of corruption, they remain children of the bondwoman; born from the dead, they are children of the free woman; for these women are the two covenants, (Gal. 4: 24. And the reader knows that Israel after the flesh are children of the covenant graven on stone, that is unto death; and that gendereth to bondage. Hence, answers to Hagar.

This is why the bondwoman and her son must be cast out; because the children of the flesh are not the children of God, (Rom. 9: 8,) while resurrected, they "are children of God, being children of the resurrection." Nicodemus must be born from the dead, even as Isaac was, in figure; before he becomes any thing more than an Israelite after the flesh; which Paul reconed as dung, when compared with winning Christ.

Thus every one, unless their eyes are holden, should see that the son of the REAL free woman, or covenant of promise, is a resurrected seed; "Christ, and they that are Christ's" as the New Covenant, or Testament affirms; and that the allegorical or Isaac race, are only a figure. For if they that are of the law be heirs, faith is made void, and the promise made of none effect, (Rom 4: 14.)

The son of the bondwoman really means man in the bondage of corruption; and the Jerusalem that now is, and is in bondage with her children, belongs to the old Adam race, and hence, are in the same rank. Surely no one will deny this; and when the old Adam race go down, all who are still in the bondage of corruption go down; including, of course, the Jerusalem that now is, and her children. Then, and not till then, will the bondwoman, or covenant that is unto death, and her son, be cast out of the Abrahamic inheritance.

Scripture clearly teaches that blindness will be turned away from Israel, and that they will be restored to their ancient possessions, as the servant son, "beloved for the fathers' sakes." The casting out "was very grievous in Abraham's sight because of his son." But God told him that in Isaac shall thy seed be called The blessngs to restored Israel are temporal, as of old, and will end in their final captivity, (Zech. 14: 1.)—This

also teaches that Isaac, the second son of Abraham, was a type of Christ, the "second man," or second Son of God. The natural man being first. We also know their tabernacle was a figure for the time then present; and their system of worship, a mere shadow of good things to come. That in that allegory, or figure, Abraham was made a father, like unto God who quickeneth the dead, and speaks of types, or figures, as though they were that of which they are only a figure. Thus, Isaac a mere figure of Christ, was spoken of as the seed to whom the promise was made. Then under the direction of the Holy Spirit, we learn that "the law was added because of transgressions, till the seed should come to whom the promise was made," (Gal. 3 : 19;) and that seed was Christ. Then Isaac, who came before the law, was not the seed to whom the promise was made. And wherever he, or Israel after the flesh, is so spoken of, we know that God, who quickeneth the dead, is calling things that are not, as though they were. It matters not that Christ after the flesh, descended from Isaac, so he descended from Adam, (Luke 3.) Isaac was not the seed to whom the promise was made, all the same.

Christ was born twice; first, of the Isaac race, a son of the Jerusalem of bondage to which that race belonged; and was himself then in the form of a bondservant, the lowest plane of sonship, like Ishmael. But this shall not be thine heir; the free woman, the resurrection Covenant must bring forth. Hence, Christ was raised to that plane by a second birth. "Before she travailed, she brought forth; before her pain came she was delivered of a man child;" thus becoming a new creature, the firstbegotten Son of God, firstbegotten of the dead. "He hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee, (Acts 13 : 33.)

He who cannot see this great gulf between Christ after the flesh, and Israel after the flesh; knowing that "he of the bondwoman was born after the flesh;" and the Son of the New Covenant, and minister of the true

sanctuary and tabernacle which the Lord pitched and not man; between the son of David and Adam, according to the flesh, and David's Lord; between the old creation, and the new; is certainly yet among those that are without; to whom it is not given to know the mysteries of the kingdom of God. So great is the gulf, that it is written, "Now, henceforth, know we no man after the flesh; yea, though we have known Christ after the flesh; yet now, henceforth, know we him no more." Not but what we know Moses, and David and the Son of David, of the bondwoman covenant; but since the resurrection, all things pertaining to the Divine plan have become new; nothing of the old covenant can be incorporated or recognized as belonging to it. New wine must be put into new bottles. Hence Israel after the flesh, can no longer even typify the Son of the free woman; hence, though they recognize and mourn their former mistake, the Christ of the New Covenant will not recognize them, this time, as "his own," but only as with the rest of mankind, belonging to the Father.—"All the Father giveth me, come to me."—and when the fulness of the Gentiles has come in, his house will be full. And none of those who were bidden to the marriage supper, and refused, "shall taste" of my supper." Hence, though restored to favor as of old, the Jews will not partake of the marriage supper of the Lamb. The feast, when the antitypical Isaac is weaned, (Gen. 21 : 8,) the man child, caught up to God and to his throne; while the woman fled into the wilderness, is not to be shared by the son of the bondwoman; hence, Ishmael mocks.

To have blindness turned away, after the fulness of the Gentiles be come in, so as to recognize their mistake in rejecting him as sent to them, does not recover what was lost by their rejection of him. He is now coming, having received the kingdom, to reckon with those servants that would not that he should reign over them, Bring them hither and slay them before me, (Luke 19 : 27.) At first sight, this teaching of Christ may appear opposed to the good things promised on

* Luke 14:24.

being restored to their former position before God; and the saving of all Israel. (Rom. 11: 26;) but it is not. Restored to all the favor they ever had, they will still be a house of servants, as under Moses, (Heb. 3: 5;) and not sons, as the house of Christ, [see next verse.] The house of Christ is made up, partly from the Jewish, and partly from the gospel church, it is true; although they both stumble. From the Jewish church, by the many who came out of the grave, and were incorporated into the Christ body after his resurrection, during the 40 days, while he was washing his flesh with water by the word, in fulfilment of the law, when the high priest went in to make the atonement, (Lev. 16: 4;) and again on coming out, (verse 24,) yet to be fulfilled; by these, and those who received him and to whom he gave power to become sons. Then, that class out from the Jewish church being complete; the balance, that his house of sons may be full, are to be taken from among the Gentiles. But there is yet another class to be delivered from the bondage of corruption, and who are waiting for the manifestation of the sons, (Rom. 8: 19–21.)—The Greek word here rendered creature, is that used by Christ, Preach the gospel to every creature; also, If any man be in Christ, he is a new creature.—When thus delivered from the bondage of corruption into the glorious liberty of the children of God, the whole creation, every creature, will be saved from what they lost in Adam; for God is the saviour of all men, especially them that believe. But it is the house of Christ, a little flock, sons, or children of God, who inherit the kingdom; the firstfruits, or church of the firstborn. These will reign with Christ over the nations after the groaning creation are delivered into the glorious liberty of the sons, for whose manifestation they are waiting. No one can read verse 23, and not recognize these two classes in the resurrection.

This universal salvation, or deliverance of a groaning creation from the bondage of corruption, is simply a restitution of all things, all that was lost by the fall. This is what is promised, all that die in Adam, all that

are in SHEOL, will be restored. This salvation of all men, is not to eternal life; that is the especial salvation for the believer; it is only restitution back to the condition from which man fell. Adam did not have eternal life, but was on probation for it. So the whole creation when delivered from the bondage of corruption, will be saved from their lost condition, and be on probation for eternal life, as was Adam. If obedient, they will live, if disobedient they will die. And dying a second time is the second death; but the sons, the overcomers, on such the second death hath no power. Then to become a son, is to secure eternal life. And of that house of servants to whom the Christ made under the law was sent, that they might receive the adoption of sons, though rejected by them as a nation, to as many as received him, to them gave he power to become sons.

"He that overcometh, I will be his God, and he shall be my son, and he shall inherit all things, (Rev. 21: 7,) Then only a son can inherit the promises; and he must be an overcomer in order to be a son. "He that overcometh, to him will I give to eat of the tree of life." Then to inherit the promises, one must be a son, be an overcomer, and have right to the tree of life. How about the lost sheep of Israel, that house of servants, to whom Christ after the flesh was sent, that they might receive the adoption of sons, and who received him not? are they sons and heirs? the few that received him, to them gave he power to become sons; but they were incorporated into the body of Christ; and are still waiting for the adoption. Do those that received him not, also get the adoption? if so, what was the use of receiving him? But you may say, they will receive the Christ of the new covenant; granted, but is he sent this time to give power to becomes sons, or to reckon with his servants; and command that those men that would not that he should reign over them be brought before him and slain? (Luke 19: 27.) This surely applies to the lost sheep of the house of Israel, to whom he was sent, and who received him not.

To slay them as enemies does not conflict with any Scripture concerning, turning away ungodliness from Jacob, taking away their heart of stone and giving them a heart of flesh; or other good thing, excepting what Christ affirmed, That the kingdom of God should be taken from them and given to another people; and that they should see° Abraham, Isaac, and Jacob, in the kingdom of God, and they themselves thrust out; and who will dispute HIS word? ° Lu. 13:28.

They, like their Christ made under the law, are the children of the Jerusalem that is in bondage, and answers to Hagar; and the slaying them, or casting them out of the Abrahamic inheritance, means crucifying the old man, being baptised into Christ; not in figure merely, as you and I have been; but in fact. It means death, that which must precede a second birth, and being raised to newness of life, as was Christ, when born from the dead, the firstborn among many brethren. And if any man be in Christ, he is a new creature.

What does the Deliverer that comes out of Zion, and who is the resurrection and the life, come for, except to "deliver the groaning creation"? ×"All were included in unbelief, that he might have mercy upon all." × Rom. 11:32.

It is by and through a second birth, that which will make them children of the free woman, or new covenant, by which he turns away ungodliness from Jacob. These two women, are two covenants. Then on becoming children of the new covenant, they will be children of the resurrection. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; · · · and I will put my laws into their mind' and write them in their hearts," (Heb. 8: 8–13.) Then will the Abrahamic faith be realized: since he looked for this REAL free woman, or new covenant condition for himself and his seed, and died in that faith; receiving Isaac from the dead in a figure. Read Heb. 11: 13–16; "These all died in faith not having received the promises; but having seen them afar off, confessed that they were pilgrims and strangers on the earth. Declaring plainly

° Rom. 11:26. ° Rom. 4:24.

that they seek a country. And truly, "if they had been mindful" of that from whence they came out, they had opportunity to have returned." But now they desire a better country, that is, a heavenly°; [the new heavens and new earth,] wherefore God is not ashamed to be called their God, for he hath prepared for them a city," a city that hath foundations. That city being the heavenly Jerusalem, the mother of us all. Brethren, can you desire a better description of the Abrahamic faith, than the above? This is the gospel faith: the gospel preached to Abraham, and to all Israel, in figure. And referring to the gospel church, it is written, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith," (Heb. 4: 2.) But listen again; when called in question about the resurrection of Christ, the seed to whom the promise was made, the apostle affirms, "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead"?

Who will any longer deny that the hope of Israel concerning the promise made of God unto the fathers, was in the resurrection? "Faith is the assurance of things hoped for." Abraham died in that faith, so did hosts of others, of whom the world was not worthy; died in faith, not having received the promise, but looked for it in a better country, that is, an heavenly;° where God hath prepared for them a city. Is that your faith my brethren? if so, God will not be ashamed to be called your God.

RETURN OF ISRAEL.

When the Christ of the New Covenant comes and Israel after the flesh see him, and recognizing their mistake, mourn as one mourneth for an only son; although restored to all the favor the Jerusalem of bondage ever experienced, there is no evidence that they

have power to become sons. Indeed, until they are children of the resurrection, they cannot become children of God. And the servant, or son by the bondwoman must in the end, be cast out. "What saith the Scriptures? Cast out the son of the bondwoman." The reader can see that the apostle, here, (Gal. 4:30,) is not referring to Ishmael, and is referring to the children of the Jerusalem that now is.

The fact of Israels' restoration, cannot be questioned; there is too much evidence to support it. The only question for us to determine is the Scriptural reason for it.

They are to be restored to their former condition; Jerusalem rebuilt;—not as the free woman whose foundations will be laid with sapphires, and her windows of agates, (Isa. 54: 11,)—but rebuilt on her own heaps.' Her streets filled with old men and old women, every man leaning on his staff for very age; and boys and girls playing in the streets thereof, [Zech. 8:4.] They will keep their feasts as of old, [verse 19.] They will be so favored of God, that men of all nations will be eager to go with them, [verses 20–23.] But it is with temporal blessings, verse 12, as under law, not spiritual, as under grace; where conditions are reversed, and if obedient, not blessings but persecution is promised.

Israel is certainly to be restored, but not until after Christ comes, the resurrection of the dead in Christ, and the setting up of the kingdom; as we will show. And they are restored that the Scripture concerning the casting out of the bondwoman and her son may be fulfilled. But first, I will show that Isaac is a type of Christ, the promised seed of the woman, promised in Eden; and enacted in allegory with Abraham; so as to make him a father "like unto God who quickeneth the dead." And surely the reader knows that a type is never the thing typified. If this fails to convince the reader that Sarah's son was not the real seed promised to fallen man, then I should dispare of convincing such a reader that the typical passover lamb of the law, was not the REAL Lamb of God.

ISAAC A TYPE OF CHRIST.

When God spake of the seed of promise in Eden, He meant, not Isaac, but Christ; as all must admit. But in making Abraham a father, in the allegory, or figure Like unto himself; after the son of the bondwoman, born after the flesh, as Paul says; Isaac, born from a dead womb, and then received from the dead in a figure, was called the seed of promise, by Him who quickens the dead and calleth those things that are not as though they were. But the New Testament says it was an allegory; that the promise really was, "Unto thy [God's] seed, which is Christ. Born of a dead womb; and received from the dead in a figure; even as Jesus was born of a dead race, and afterward received from the dead; Isaac was certainly a type. So he was in the mind of Abraham, subject to death, during the three days' journey, (Gen. 22: 4.) At the foot of the mount, which God would show him, doubtless now called Calvary, the wood on which he was to be sacrificed, was laid on Isaac. Why was this so ordered? two servants were with Abraham, that might have borne that burden.

But Jesus Christ was of the tribe of Judah, and descended from Isaac, some will say; hence, Isaac, or Jesus, it is only carrying out the fulfilment of the promise to one and the same seed. So Jesus and Isaac descended from Adam, (Luke 3.) But, I answer, Christ, as the seed of David, or Abraham, or Adam, in partaking of their nature, took on the condition and form of a servant, (Phil. 2:7, or, R. V. a bondservant.) In which condition, he himself was a son of the Jerusalem of bondage, that "answers to Hagar." And as such, was God's beloved son, even as Ishmael was loved of Abraham, (Gen. 21: 11.) Christ, born of the flesh, was a son of the bondwoman, (Gal. 4: 23.) He became a Son of the free woman, when he became the Son of God with power, by the resurrection from the dead, (see Rom. 1: 4.) As the resurrection covenant is the free woman, they are children of God, being children of the resurrection, said Jesus. And he was

the "firstborn from the dead," hence the firstborn of the Jerusalem that is free, "the mother of us all."

As the seed of Abraham, according the flesh, what Isaac was, he could not multiply. or produce children of the free woman; he must die and rise again, as did Isaac in figure, if he would multiply on the free woman plane. Hear him speak of himself: "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit," "and I if I be lifted up, will draw all men unto me." John. 12: 32.

ISRAEL IN ITS FULL SENSE, FREE OF ALL FIGURES, means God's son, (Exo. 4: 22,) or humanity in its two phases; as typified by natural Israel in bondage, and delivered from Egyptian bondage. Hence when God Confounded their language, (Gen. 11: 7;) and divided to the sons of Adam their inheritance; he set the bounds of the people according to the number of the children of him who was surnamed Israel, (Deut. 32: 8;) or into twelves nations Ishmael also became an equal number, (Gen. 17: 20. So Christ, as all humanity will be, was born on these two planes; as the seed of David, according to the flesh; he answered to Israel in bondage, or God's son by the bondwoman covenant. Baptised, or born from the dead, he became the Son by the free woman. As Son of David, he was the end of the Israel that answers to Hagar; since the natural is first. (1 Cor. 15: 46,) and must end when the spiritual begins. [He became David's Lord, because on the free woman plane, the real plane of heirship, to which Abraham looked for the fulfilment of the promise, he was the firstborn and head.

Promises to Israel have a double fulfilment, superficially to typical Israel, and in their fulness to the real heirs. Thus, Christ rode into Jerusalem, and they shouted Hozanna, blessed is he that cometh in the name of the Lord; but it amounted to nothing, and they shall not see him again, until that day when they say, Blessed, etc. what they had just said, (Matt. 21: 8, 24: 39.) So their Elias and their Christ came, and their temple was cleansed; but it amounted to nothing,

"for if they that are of the law be heirs, faith is made void, and the promises made of none effect." To fulfil promises of God, to man in bondage to him that has the power of death, whether Jew or Gentile would be of no effect; nor did Abraham look for such fulfilment to him or to his seed in this life; hence, he received Isaac from the dead in a figure. But they were all fulfilled in a shadowy way, and will continue to be so fulfilled to typical Israel, to the end, because types are the schoolmaster to bring us to Christ. Hence, the future restoration of Israel is only temporary, to carry the type to the end; to their final captivity, when the bondwoman and her son will be cast out of the inheritance. Most of the language used, however, applies to type and antitype in a very dark way making it almost impossible to separate the two. An example of mixed type and antitype may be seen in Isa. 13: and Jer. 51. Compare with Rev. 18th chapter, and try to separate what applies to literal, and what to mystic Babylon; if successful, you may hope to rightly divide between that referring to natural and spiritual Israel.

In presenting the Bible plan, in this brief article, I shall not attack error, but let truth displace it. [The Christ of the old covenant, and people of that covenant, Israel after the flesh, are to be no more recognized now that the real Son of the free woman has come; (see 2 Cor. 5: 19.)] They that are Christ's, constitute the one seed, and all the Father gave him, all for whom he prayed, and all who can be saved here in this life. i. e. the apostles, and all that shall believe on him through their word; no one can question this. He prayed for these, just this one seed, and NOT for the world, (John 17: 9, 20.)—Read this reference carefully, for on it hangs a great truth that must change the theology of christendom, if they are to come to a knowledge of the truth as it is in Jesus, "the second man."]

I will re-state each point. They that are Christ's, are Abraham's seed, and heirs according to the promise All the Father has given him, are his. They constitute, his apostles, and "all that shall believe on

him through their word." Can any body else be saved? "I pray for these; I pray not for the world."

These, for whom he prays, are the elect church, the one seed, a little flock, who find the narrow way; to be married, or made one with him; are all that are to be saved during this gospel age; just this seed, or second man and his wife, in whom all nations are to be blessed. And the world for whom he did not pray, are excluded. "No man CAN come except the Father draw him." Now notice! "All the Father giveth me, come to me;" I pray for them, I pray not for the world. If he had wanted the world, why not pray for them? all for whom he prayed come to him. And why speak in parables, that they might not see, "lest at any time they should be converted, and their sins should be forgiven them," (Mark 4: 12.. He prayed that these given to him, "May all be one, as thou, Father, art in me, and I in Thee, that they may be one in us; that the world may believe that thou hast sent me," (verse 21.) And the world is what God is after; [he so loved the world that he sent his only begotten Son, that whosoever believeth in him might not perish. And this seed, a second man and his wife, are taken out, and to be made one in Christ, that the world may believe.

Then, not until the oneness, or marriage of Christ and the church, (Rev. 19:7,) the second man and his wife, is it possible for the world to be re-generated; even as they could not be generated until the marriage of the first man and his wife. The water of life must become a river, and the Spirit and the BRIDE say, Come, before Whosoever will, may come. [This is God's plan; and Christ is a propitiation for our sins; and not for ours only, but for the sins of the whole world.]

"THE REST OF THE DEAD LIVED NOT UNTIL THE THOUSAND YEARS WERE FINISHED."

Some suppose this precludes the probation of the world during the thousand years; especially, as when Christ is REVEALED, in flaming fire, etc. the total destruction of the "old man," takes place; the real bond-

woman and her son being cast out of the inheritance. This, however, is from misunderstanding what the New Testament calls life. "This is the record, that God has given to us, eternal life; and this life is in his Son; he that hath the Son, hath life; and he that hath not the Son of God, hath not life," (1 John 5: 11, 12.) This is easy to understand; eternal life belongs exclusively to the new covenant, to be obtained through Christ; and nothing but this ETERNAL life, is recognized as life. He that has not eternal life, does not live, has no life in him; he that hath not the Son of God, hath not life.

This is not a new idea, it runs all through the New Testament; Except ye eat my flesh, etc. ye have NO life in you, said Jesus. Let the dead bury their dead, etc. And of the church,—surely we are on probation for life, but have not yet attained it,—for ye are dead, and your life is hid with Christ in God. When shall we live? They that are Christ's, the seed, will be made alive at his coming. As we are dead, the gospel is preached to the dead, (1 Peter 4; 6.) Leave out ALSO, it is not in the original, nor in the R. V. for it is preached to none but the dead. "And if we be dead with Christ,—baptised into his death,—we believe we shall live together with him." But the rest of the dead —if one died for all, then all died,—lived not until the thousand years were finished. "Again," is not in the original, see R. V. While on probation for eternal life, that which alone is recognized as life, and not having it, they are called dead; why may not the rest of the dead, who do not belong to the church of the first-born, have probation during the thousand years, although they do not live, that is, get eternal life, until THEIR thousand year age of probation ends. [This is all Rev. 20: 5. affirms. So, after the marriage of the second man and the "espoused virgin," (2 Cor. 11: 2,) the regeneration of the world will begin, "and the Spirit and bride say, Come. And whosoever will, may come and take of the water of life freely."]

What do you think these figures are in the Bible for? A second Adam, a wife, a time of regeneration, etc. just

to multiply words; or will "every word that proceedeth out of the mouth of the Lord, accomplish the purpose for which it was sent; I believe the latter. And when, in the regeneration, he shall sit on the throne of his glory, all "the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's and he is the governor among the nations," (Ps. 22: 27.)

Do not try to make out that the body of the fourth beast will NOT be destroyed when the kingdom of this world becomes the kingdom of our Lord and of his anointed; that the time of the dead has not come, that they should be judged; that he will NOT destroy them that corrupt the earth; that it shall not be as it was the day Noah entered into the ark; in short, that the bondwoman and her son shall not be cast out of the inheritance. Or that after the manifestation of these sons, the groaning creation, every creature, all that are in SHEOL, sown in corruption, shall not be delivered from the bondage of corruption into the glorious liberty of the sons. So that if they die again, as some will die under that new covenant, (Jer. 31: 29–31,) it will be for their own sin.

It angered the Jews when they heard that Gentiles were to become fellow heirs. The resurrection of Jesus, broadened the plan that much. Does it anger any among us to hear that the coming reign of Christ will transform the well of the water of life into a river? That the world, who have no chance now, will, in the resurrection, under the free woman covenant, hear the glad tidings of great joy, that was to be to all people.

It is under that new, or resurrection covenant Israel will be restored; [see Ezek. 39: 23, 28.] God gave them into the hand of their enemies, "so fell they all by the sword. But I have gathered them into their own land, and have left none of them any more there." That this is from actual death, see Ezek. 16: 51. 63. Surely you believe what Jesus said, that when Lot went out of Sodom, it rained fire and brimstone and

destroyed them all. And what Jude says, that they are suffering the vengeance of eternal fire.—Eternal, here, is the word for a plurality of ages; the patriachal, Jewish, and gospel ages; but in the restitution of all things, they are coming up. "All the nations which thou hast made, shall come and worship before thee O Lord, and glorify thy name." Read! "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. Yes! say some of the non-resurrection brethren, When he brings Sodom he will bring Judah; but he won't bring either. Won't he? Read again. "And I will give them to thee for daughters, but not by thy covenant," [verse 61.]

There is abundance of proof that only an elect seed will or can be saved out of the old Adam race; that regeneration, and probation for the world is after death and resurrection: and now only for the church of the firstborn. [That after the union of the second man and his wife re-generation will be no further advanced than was that of generation, at the union of the first man and his wife.]

When Christ, the real seed of promise was born from the dead, the real free woman, and true tabernacle system began, (Heb. 9: 8, 9.) [From that time neither the Christ, nor Israel after the flesh, are to be recognized, even in figure, as being the Israel of God, (2 Cor. 5: 16.) Hence, Paul refers to them, as Israel after the flesh, (1 Cor. 10: 18.) Since then, though the name still clings to them, we of the new covenant can know them only for what they are, children of the Jerusalem of bondage that answers to Hagar. And in being restored, [for their final captivity,] they go back to represent the son of the bondwoman in the fulfilment of the allegory, but not until the antitypical Isaac, the man child, head and body, is born and weaned.]

God is to show them great favor so that the nations after the time of trouble, [Dan. 12: 1,] will be glad to lend them all possible aid in their return to Jerusalem;

bringing them in chariots, upon horses, in litters, and upon swift beasts," [Isa. 66: 20.] Then, verse 22, refers to the seed, and name, and new heavens and new earth, and of course, the new covenant is implied; this looks as though the two classes, the Christ body, or the antitypical Isaac, resurrected; and the natural Jew, type and antitype, are both referred to; since both the son of the bondwoman, and the Son of the free woman, are to be together under the Abrahamic roof, so to speak, when Gen. 21: 8–10, is fulfilled. The nations gathering the natural seed, the old men and old women, every man leaning on his staff for very age, [Zech. 8: 4;] and the son of the free woman, as foretold in Matt. 24: 31. The sign of the Son of man in heaven, [the church, or kingdom of heaven,] and mourning of all tribes of the earth, when this gathering occurs, is what makes the nations more than willing to help the Jews. "Ten men out of all languages shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you," [Zech. 8: 23.] "The nations shall be confounded at all their might, they shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee," [Micah 7: 15–20.] This being the antitype of Israel's going out of bondage.

Wonderful things are soon to transpire; and gathering out of his kingdom all things that offend, and them that do iniquity; must dispose of the son of the bondwomen,—man that is born of woman: prone to evil as sparks are to fly upward.—He of the bondwoman was born after the flesh, [Gal. 4: 23.] The natural man, and natural Israel.

The children of the Jerusalem that answers to Hagar, and the body of Christ, children of the Jerusalem that is free, must be brought together as parts of one household, in fulfilment of that Abrahamic allegory. It is easier for heaven and earth to pass, than for that to fail of a fulfilment. The kingdom must be set up, with its resurrected children, before Abraham, Isaac,

and Jacob, can be seen in it. The natural Jew must be there, in the kingdom, when they see Abraham in the kingdom, and they themselves thrust out. Half of the city goes into captivity; For the son of the bondwoman shall not be heir with the son of the free woman. Captivity into the land of the enemy, where the babes of Bethlehem went. They shall come again from the land of the enemy; and "what shall the receiving of them be, but life from the dead"? And so all Israel shall be saved, as it is written; A Deliverer shall come out of Zion, "Mount Zion, the city of the living God, the heavenly Jerusalem;" and shall turn away ungodliness from Jacob.

That the children of the two covenants, the one graven on stone, that is unto death; and children of God, being children of the resurrection, are to come in contact, is certain; because the God of heaven sets up the kingdom "in the days of these kings;" before their dominion is taken away, hence, before the times of the Gentiles end, since God's kingdom is to break them in pieces. But Jerusalem is to be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," (Luke 21: 24.) Then this kingdom, that comes without outward show, will be set up before, and Jerusalem will be rebuilt, after the times of the Gentiles end. And if we can learn when they end, we may know when they will go back to rebuild Jerusalem.

THE DEFINITE TIME ARGUMENT.

Seven prophetic times, are twice 3 1-2 times; or two times 1260 years; hence, 2520 years. They began when God gave all into the hand of Nebucadnezzar, and said, of his own kingdom, "Remove the diadem, take off the crown; I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is, and I will give it him," (Exek. 21: 27.)

This was said of Zedekiah, the last king of David's line; then followed the interregnum of universal Gentile dominion, "all wheresoever the children of men dwell." If "the times of the Gentiles" ever began,

there can be no question but what that was the time.

With the end of Zedekiah's reign, Jerusalem went into captivity. An earlier date has been fixed by some who claim the captivity began in the 3rd year of Jehoiakim, but I prefer to take the word of an eye witness; (see Jer. 1: 1–3.) That captivity marked the beginning of the 70 years which ended in the 1st year of Cyrus king of Persia, [see 2 Chron. 36: 11–22.] Read this carefully, and you will see no possible reason to question the fact that the times of the Gentiles began with that 70 years captivity ending in the first year of Cyrus, B. C. 536. Before Cyrus, chronological students differ widely; but from Cyrus to our time, written history and recorded eclipses make that date, 536, B. C. very reliable. Now beginning the times of the Gentiles 70 years earlier, or 606, B. C.; and its 2520 years will end with the Jewish year, 1914, A. D. which Jewish year will end in our year 1915; when Jerusalem will cease to be trodden down of the Gentiles. But the God of heaven sets up his kingdom, [the tabernacle of David, which is fallen down,] "in the days of these kings;" and, therefore, before they come to an end in 1915; since that kingdom is to break these in pieces.

David, means "the beloved;" being a type of Christ. In my thirst, they gave me vinegar, said David. The me, means Christ. So whatever is said in prophecy of David, or the "Beloved," refers to the real king of Israel.

After the "church of the firstborn," the "residue of men," are the rest of the dead, the world, who are to believe after the oneness of the seed is consummated, since he is a propitiation for our sins; and not for ours only; but for the sins of the whole world.

In presenting this great subject to new readers, in so brief a paper, objections may arise not fully answered, but if the Godlike features of full restitution is seen, a little patient investigation will remove them all.

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garment is counted for righteousness = the wedding garment.

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VOL. 5.] JULY, & AUGUST, 1901. [No. 5, & 6.

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In the presentation of the true gospel faith, already familiar to most of our readers, we shall confine ourselves to a bare statement of its leading features, and some details of the ending of the age, without giving the proof; an entirely new departure for the HERALD. We do this because, 1st, the proof is already so familiar to our readers that they can of themselves search out and renew their acquaintance with it; but mainly that THE faith that is counted for righteousness, the wedding garment, may be given in so concise a manner that every member of the body can fully comprehend it; and by comparing it with Scripture, know how they are standing, and if they have indeed, built with that which can stand the fiery ordeal of the evil day that is to try EVERY man's work of what sort it is.

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THE GOSPEL OF THE KINGDOM.

The gospel is the good news of Christ's millennial kingdom, and the restitution of all things; all that was lost in Adam, restored in Christ, the second man Adam; the TIMES of such restitution to begin at the second coming and the beginning of the thousand years reign of Christ and the resurrected saints on the earth.

This dominion, lost by Adam, restored by Christ, is the kingdom under the whole heavens, of which the gospel is the good news; it is to be preached to every creature; every child of Adam that has ever come into the world; all for whom Christ gave himself a ransom. Not in this life alone, but either here or hereafter. In this life for the church of the firstborn, the seed of promise; in resurrected life for the world; and so finally to every creature as Christ commanded.

This being true, the birth of Jesus as announced by the angels at his birth, will yet be glad tidings of great joy to all people; and he will yet become "the true light that lighteth every man that cometh into the world;" thus proving that he gave himself a ransom for all; ~~to be~~ testified in due time. 1 Tim. 2:6

The lost faith differs from what is now called gospel preaching, in every detail. Being turned from sound doctrine to fables; christendom, and so called christianity, instead of following the divinely inspired teaching of holy Scripture, is fallen to the level of the other religions of the world; differing in no particular except in name. Use the name of Buddha, Confucius, Mohammed, etc. instead of that of Jesus, or VICE VERSA, and you have the distinguishing feature, the fundamental doctrines being the same. Natural immortality independent of Christ, the life giver; the soul going to its reward at death; if good, to the happy hunting ground of the Indian; the sensual heaven of Mohammed; the restful absorbtion into Deity, of Buddha; or the unknown and undescribable heaven of the christian's imagination. If bad, to a place of punishment; the orthodox hell—the most God-dishonoring of

all. Where is the difference in principle? Each being good or bad according to their own standard of goodness. There is no difference. Let each and all substitute the name of Jesus in place of their own Mediator and without changing one iota of their faith all would be so called christians. Change it to Buddha, and with a slight change of ceremony, and no radical change of faith, they would all be orthodox Buddhists. Be good and when you die your soul will go to heaven, is the universal teaching of one and all these religions; while the "gospel of the kingdom, to be preached as a witness to all nations," is alike absent from all.

Christendom at large have lost the true faith, been turned to fables, and have no conception of the true gospel, the glad tidings of great joy that shall be to all people. The gospel that comes through Him who is the resurrection and the life.

THE GOSPEL IN OUTLINE.

Acts 3:19-21

What was lost in the first Adam will be restored in the second Adam. A "restitution of all things," is the gospel, the good news of the kingdom. And such restitution by him who is the resurrection and the life, is only by and through the resurrection of the dead. It is appointed unto men once to die, notwithstanding orthodox teaching that man "does not die;" and the father of lies who said, Thou shalt not surely die. But All that die in Adam, shall be made alive in Christ; all that are in the grave, SHEOL, both the just and the unjust, shall come forth; and there shall be a restitution of all ~~things~~ that man lost in Adam. And this glad tidings shall yet be to all people, all for whom Christ died; and he tasted death for every man, gave himself a ransom for all. No christian will deny this, and this restitution of all things is the gospel of the kingdom; the dominion lost by the first man, restored by the second man through resurrection, or a second birth.

Christ was born twice; born of woman, after which he was born again, "the firstborn from the dead" and all that die in Adam will be born again, Christ being

again, i. e. made alive in Christ. In which condition they will be delivered from the bondage of corruption, the death penalty passed upon all men, because of Adam's transgression. This is not only just, but is a necessity if man is to benefit by his experience of suffering. Then after such an experience he will be better prepared to cope with evil, and on overcoming, will be entitled to partake of the tree of life. Or failing to overcome evil, he will die again, an eternal death.

THE ATONEMENT.

This means bringing man back into harmony with God. It reverses the fall. Hence, as the fall placed man out of harmony with God ending in death, and came by the disobedience of one; so bringing mankind back into life and harmony with God, is the result of one man's obedience. [This Scripture teaching can be believed, and like all other Scripture teaching understood, by the "fullgrown man." That is, how the disobedience of one, could justly and necessarily bring all mankind into condemnation. And by the same necessity, how the obedience of one should bring justification unto life to all men.] Of necessity, I say, and not by arbitrary arrangement; God working by unchangable law.

Man was created physically perfect and free from sin, knowing nothing of evil. A knowledge of good and evil being necessary for complete development, he was permitted to fall into sin, which when finished, bringeth forth death. Having fallen, his life was forfeited, he must die. The law of reproduction is that every seed must bring forth after its kind. In multiplying he could impart only such life as he himself had; life that must end in death. Thus God arranged the fall, that man born of woman should be of few days and prone to evil. Fallen man having this carnal nature could impart only such nature to his offspring. This law of nature explains how we came to have this forfeited life of but few days and full of evil.

If while ordaining the fall of man, God, who declares the end from the beginning, had not also ordained his restitution, death would be an eternal extinction of life for us as it is for the beast; but his plan is for man to be born a second time; hence Christ, the promised seed of the woman, is called a "second man Adam." And an elect church, espoused unto one husband, even unto Christ; is to be made one with him, married; (see Eph. 5: 30–32; Rev. 19: 7.) After which marriage, the world, as distinct from this elect mother church, is to be regenerated, or born again. That is, enter into life a second time; like Christ himself, be "born from the dead." Christ being the firstborn on this second Adam plane. By this second birth we become "children of God, being children of the resurrection." As we now are, while in the bondage of corruption, and subject to death, we are children of God by hope, but not yet in fact; the fallen man being a child of the devil, as Jesus explains it. Ye are of your father the devil, and his works ye do, said Jesus to the Jews; for if you were children of Abraham you would do the works of Abraham. Thus, while we continue to sin, "and no man liveth and sinneth not," we are children of the devil; although called children or sons of God, by Him who calleth those things that are not, but are to be, as though they were.

Man before he sinned was a son of God, (Luke 3: 38.) When he became a sinner, he became a child of the devil. Man born of women, "children of the flesh, are not children of God," (Rom. 9; 8.") Children of the resurrection are children of God, (Luke 20: 36.) Now that which again makes him a child of God, and reverses the fall, is that which makes the atonement. Then that which brings in resurrection, or the second birth, is that by which the atonement is made. Seed is designed to reproduce. The promised seed of the woman is therefore, to reverse the fall by the re-generation of the race: "For as in Adam all die; even so in Christ shall all be made alive." This is the full extent and explanation of the ransom, or atonement. [Ransomed from death by being born into a new life.]

The truth is simple and easy to understand; a false theology has made the atonement an unfathonable mystery. Man was a child of God; by sin he became a child of the devil. Restored, he is again a child of God, and the atonement or ransom is accomplished. We are born in sin because of one man's disobedience. But why? Adam became a child of the devil, having only forfeited life, by his own disobedience. Then he could bring forth only "after his kind." This explains how death came by the disobedience of one.

Christ, as a "second man Adam," the seed of promise, is to reproduce the race through a second birth; born from the dead. He too, must bring forth after HIS likeness. Then, when born again through a second Adam Son of God, partaking of his nature they are of necessity sons of God by birth. This being the whole secret of the atonement. And as the atonement is made for all mankind, he gave himself a ransom for all, tasted death for every man. But how a ransom? which means the price paid for redeeming a person. Does this not imply that he was a substitute for us? that he paid the debt we owe when he gave himself a ransom. If he that has the power of death, that is the devil; had bought us of God and paid the price; then as a business transaction, something should be given to the devil in exchange for our ransom. But the devil paid nothing, not even for the broken law; man himself pays that debt. The penalty was death, and it is appointed unto men once to die. Justice does not require the penalty to be paid twice. To say that man does not die, because Jesus, who without parable, or figure spake not unto them, said, The maid is not dead but sleepeth; Lazarus sleepeth, etc. will not do, for he was then speaking blindly, or in figure and not plainly; for when further questioned, "Jesus said plainly, Lazarus is dead."

Death, the penalty of Adam's transgression, is paid in full by mans' death. Hence, no substitute to die instead of man is required. God's plan was that after the death penalty was paid in full by man himself, he should be born again. He ordained the fall and the

penalty that man might learn obedience by an experience of the penalty of disobedience; and a substitute would spoil his own plan. Surely justice is not defeated because after the death sentence is executed, God provides a second Adam, that man may be born a second time. If he did not carry out his own sentence on man, as the father of lies affirmed that he would not, and as modern theologians claim; saying that God has provided a substitute, and man does not surely die; justice would be defeated. Then again, if man is not resurrected from the dead, or born again, no benefit from God's plan of teaching obedience, (Heb. 5: 8,) could accrue to those who have died.

But to ransom man from death, cost the sacrifice made by him whom the Father sent; who being rich, became poor for our sakes. That, and what that implies, was the cost.

Man on the second plane of life required a second federal head; a second man and his wife to regenerate or reproduce them by a second birth. And this seed must be what the regenerated race is to be, or else it would not bring forth after its own likeness. Hence, this promised seed of the woman must be developed out from the fallen race, die and be resurrected, else the resurrected man and the seed from which he was to be reproduced would not be alike. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit," is what Jesus said concerning himself, thus carrying out the figure. If Jesus had not died and been resurrected, he could not, as the seed of the woman promised in Eden, have redeemed man from death in accordance with the revealed purpose of God.—If we are to come to a knowledge of the truth AS IT IS IN JESUS the second MAN, these Scriptural figures cannot be ignored.

As the atonement reverses the fall, and a resurrected Christ brings forth after his own likeness, "children of God, being children of the resurrection;" the atonement or ransom cost just what it cost him to become a second man Adam, the promised seed of the woman. And for that purpose, he, who was in the form of God,

emptied himself and was made flesh and dwelt among men; thus giving himself a ransom for all our race; since all that die in Adam, are to be made alive in him. He endured the cross despising the shame, not to satisfy God's vengeance for a broken law, since the soul that sinneth shall die; and man in dying satisfies that law; but he endured the cross "For the joy set before him in bringing many sons to glory."

He ransoms man from death, not as a substitute, giving his life, which could not be holden of the pains of death, in exchange for the life of the world; but entered there to break the bars, lead captivity captive, and hold the keys of hell and death. He redeems by the strong hand that conquers; "I will ransom them from the power of the grave; I will redeem them from death: O death I will be thy plagues; O grave I will be thy destruction: repentence shall be hid from mine eyes." Is this not more Godlike than that silly unscriptural talk about a bargain with the devil, giving the life of Christ to him that has the power of death, as a substitute, in exchange for the life of the world? And of course, being a fair bargain between God and the devil, it would not be honest if Christ had retaken the life he had given in exchange for that of the world, notwithstanding Scripture positively affirms that he did retake that life. "Thou wilt not leave my soul [life] in hell, neither suffer thine holy one to see corruption." "My Father loveth me because I lay down my life that I might take it again. I have power to lay it down; and I have power to take it again; this commandment received I of my Father," (John 10: 17, 18.) Did God love him because he was dishonest in taking again that which had been given in exchange for the life of the world? Would you think any intelligent man could be made to believe in such exchange between God and the devil, and that Christ's soul was left in SHEOL? And yet the followers of C. T. Russell and the "Watch Tower," are made to believe that he who rejects Russell's teaching concerning this bargain with the devil, and that Christ did retake the life he laid down, "denies the ransom." And are so servile

that with long faces they draw back in horror from the idea that "The Father loved Christ because he laid down his life that he might take it again."

The promised life of the world was in Christ when born of Mary; but it was not resurrected life; and had he not carried that life through death, transforming it into resurrected life, he must have remained alone; for as the seed of promise, he must first have resurrected life himself, or he could not have imparted such life to a dead race. His life was never forfeited; hence, it could not be holden of the pains of death. If it had been forfeited, even by contract with him that has the power of death, there could have been no resurrection, since Christ could not have been raised. Seed can not multiply from the life that is in it; but if that life is lost when planted, how shall it germinate? Our life is forfeited, but we shall get life from him. But if his was forfeited, then there is no resurrection. We do not live by permission of the devil giving us the life of the world in exchange for the life of Christ, as the "Watch Tower" teaches; But it is because he laid down his life and took it again and is coming to complete his work of regeneration, as the seed of promise, that we shall live.

Thus by one man's disobedience man is born in the bondage of corruption, with no choice of his own; so by one man's obedience the world will be resurrected, born again as children of God, being children of the resurrection, with no option of their own. That is, the fall was no choice of ours; neither is the restitution. We are born on the fallen plane because of the disobedience of the first man and head on the first plane of life. So when born again, it will be on the restored plane because of the obedience of the second head. Each seed or head, bringing forth on its own plane

Thus it will be seen that the atonement simply reverses the fall; each condition being brought about by the law of generation, or like producing like. The atonement is for all, both good and bad, even as under the law, which is a shadow of good things to come.

The teaching that death, instead of Christ, is the

door to future life, also teaches that the atonement for all mankind, is only to be realized in part. This idea is entertained because they have an entirely false conception of the atonement. The atonement gives ETERNAL life to no one; it simply restores mankind back to the conditional life man had when on probation for eternal life before the fall into certain death. Eat of the one tree, and dying thou shalt surely die; eat of the other, and live forever, shows conditional life. The atonement consummated, restores man back to conditional life, after his experience and knowledge of evil. This was God's plan from the beginning; hence, Christ was the Lamb slain from the foundation of the world.

Christ was born of woman and on the fallen plane, because as the promised seed of the woman to bring forth a resurrected race, he himself must become a resurrected man, just what that was to be which he was to reproduce. If you would produce wheat the seed must be wheat. So man born on the plane of corruption must spring from corrupt seed. The fall was not an accident unforeseen of God, but prearranged; and so was the restitution. And in both cases a seed, or federal head must be prepared that should bring forth after its kind; hence, a fallen husband and wife on the plane of generation; and a restored "second man Adam and his wife," on the plane of regeneration. And as we know the things that are not seen, by the things that are seen; he made the natural man a figure of the spiritual man, (Rom. 5: 14.) Thus: The man was alone, a deep sleep came upon him, his side was opened, his wife formed, the marriage consummated, and generation follows. So the second man was alone, the sleep of death came upon him, his side was pierced, his wife "espoused as a chaste virgin unto one husband," is now being developed, the marriage is to be consummated, (Rev. 19: 7,) and regeneration follows the marriage which is to occur at the end of this gospel age; since the wife cannot "make herself ready," until fully developed, every member of the body being perfected.

That it requires the entire gospel church, all who

are espoused to Christ, to complete his body, the one seed of promise, is certain, from Eph. 5: 30, 32; also John 17: 20, 21; which see. All that shall believe on him through the words of the apostles surely embraces the entire gospel church. He prays for these, and not for the world, (see verse 9;) then all that will believe on him through the words of the apostles are only those the Father has given him; "and all the Father giveth me, come to me;" and if given to him, are his. Then the entire gospel church, the little flock who find the narrow way, when joined to Christ, are only the one seed of promise; since "they that are Christ's, are Abraham's seed and heirs according to the promise." And the promise was, not unto seeds, as of many, but as of one. And when they become "one flesh, (this is a great mystery, but I speak concerning Christ and the church;") the one seed "in whom all the families of the earth shall be blessed," the second man and his espoused wife, will be married. Is it scriptural to claim that this seed of promise is NOT to bring forth after its kind? that the second man and his wife are to remain forever barren? that the union or oneness of the church with Christ, "I in them, thou in me, they in us; that the world may believe Thou hast sent me," will NOT be followed by such belief? In short, that only the wife of the second man will be saved, notwithstanding Jesus gave himself a ransom for all, to be testified in due time, by Paul.

Again, is it Scriptural to deny, as some do, that Jesus Christ COMETH in the flesh,—not is come, (see 2 John 7, R. V.—and denying that, still claim that they are NOT antichrist? A man has flesh and bones, a spirit hath not. Is God to judge the world by that spirit, or by that man whom he hath ordained? Will the seed, if spirit, bring forth flesh? when "all that die in Adam, are made alive in Christ"? seed brings forth after its kind, like producing like? Again, Is modern spiritualism of God, or of Satan? For there is no darker phase of it, than that which asserts "that this same Jesus which ye have now seen go into heaven, and who had walked out to Bethany, having flesh and bones,

will NOT come in like mauner. It is easy to explain away any statement of Holy Scripture if one sets himself about it, and can be content with a makeshift; Thus, Jesus in pity for their fright, made them believe an untruth, a sort of white lie; and kept it up for forty days; and made Thomas believe he was putting his finger into the print of the nails; a slight of hand trick, since nails do not make holes in spirit. But some people can be made to belive almost any thing when once their leaders get their confidence. Like the followers of Dowie of Chicago, who claims to be the angel of Rev. 7: 2, who is sealing the 144, 000. Dowie, however, is the Sixth one that I have known since 1844, engaged in that sealing work. Soon after the 1844 disappointment, S. S. Snow, one of the leading Adventists at that time, made the discovery that he was Elijah the prophet, called of God to seal the 144, 000, who were to stand with the Lamb on mount Zion; a company honored above all others as special followers of the Lamb, having their Father's name written in their forehead. This however, was to be the exclusive privilege of the followers of S. S. Snow, no others could learn that song. Compared with his followers, patriarchs, prophets, and apostles must take a back seat in the kingdom. Strange as it may appear, this man flourished in New York City for nearly thirty yrs. having a large following until his death. After him, a Mr. Curry, another sealer of the 144, 000 flourished in and about Boston, Mass. went to Florida to establish a colony, got into jail, and finally died. The next Elijah "sealer," was one Thurman, of W. Va. starting, however, in Boston. But now we come to three living rivals, each one said to be sealing their special 144, 000. Ellen White of the Seventh Day Adventists, located at Battle Creek, Mich. whose followers accept her visions as of equal or greater authority than Scripture, is first; then comes C. T. Russell of Allegheny, Pa. After him, last but not least, Dowie, of Chicago. All Six alike have the 144, 000, an exclusive company to be with the Lamb on. mount Zion, composed solely of their special followers Just how

they propose to get rid of the dead in Christ, who rise first, and are caught up together with this living remnant, making one company to be "forever with the Lord," they thus far fail to explain. But such a trivial matter seems to give them no concern.

As there are six, there is also a seventh. The true 144, 000, are from all nations and generations, includ- patriarchs, prophets, and apostles; sealed out of the twelve tribes of the real Israel of God. The real antitypical Israel in bondage, is the Adam race, God's son, even his firstborn, typified by natural Israel in Egypt, (Exo. 4: 22.) The groaning creation delivered from bondage, is the true Israel; thus, when the Most High divided to the nations their inheritance, he separated the sons of Adam, (Deut. 32: 8,) into twelve nations. And the sealing of the servants of God, include both the dead in Christ, as well as the living, since "All live unto God."

With these six self-appointed "sealers," one and all magnify themselves; they are God's exalted favorites, —"Great is God, and Mohammed is his prophet."

This should open the eyes of all intelligent people. Dowei's claims are monstrous, equal to those of Mohammed; HE is the sword of the Lord, and is to destroy the nations. But even he must take a back seat in the kingdom; C. T. Russell is the man referred to in Luke 12: 44. to be made ruler over all.—If what he claims for himself is the exact truth. Too strong meat for babes who cannot bear it at first, but freely given to the fully initiated.—No wonder his followers reverence and meekly bow to the dictum of so great a man. And yet nearly all his divinely inspired teaching, directly from God to him,—if you take his word for it,—concerning the second coming, and presence of Christ, the manner of his coming, and all his historical data; are copied almost verbatim, from printed matter of my own, now in my possession, but long since rejected as unscriptural, and not in harmony with historical facts. But still they answer his purpose, perhaps, just as well.

As to the truth of the above, there are hundreds of living witnesses, and the printed matter referred to.

The atonement made for all mankind, is accomplished by the "restitution of all things;" restoring fallen man back to the restored condition; hence, back to sonship. Then, during "the times of restitution, spoken of by all God's holy prophets," (Acts 3:21;) beginning when he sends Jesus, and ending with Christ's millennial reign on earth, when having subdued all enemies, he gives up the kingdom to God, even the Father, the result of Christ's atonement will be fully realized.] As the fall was of the first parents only, so the atonement is completed with the restitution of the second man and his wife; and hence, when our High Priest comes out, or "appears the second time, apart from sin, unto salvation." While it reaches mankind at large, through being born of this restored seed.

Adam and Eve fell; but we personally did not. We were born with the fallen nature. So the world when born again, are born with the restored nature. Only the promised seed of the woman, an elect body whom he foreknew and did predestinate, will be, or can be saved out from the old Adam. These are saved by grace, through faith. Hence, Christ prayed for these, and not for the world. The world will be saved by being born on the restored plane, and not by faith; even as they were born on this fallen plane.—Bear in mind that salvation, or atonement, is only recovery from the fall, from this lost condition; and when thus saved, they have only conditional or probationary life such as man lost; but will get eternal life, if at all, only by faith and obedience.

If the second Adam (earth man,) and his wife, the seed of promise, are spirits, (as some teach,) not having flesh and bones; then it follows that "we that have the firstfruits of the Spirit, are NOT waiting for the redemption of our body," as the apostle affirms; and that "the Spirit of Him that raised Christ from the dead will NOT also quicken our mortal bodies." It also follows that if the promised seed of the woman are spirits, either every seed does NOT bring forth after its kind, as God ordained, or else the world when resurrected, will be spirits.

IMPERFECT IN ORIGINAL

I dwell on this antichrist teaching, for the benefit of the followers of C. T. Russell, who claims a spirit condition for the church during the restitution age.

The necessity that the seed of the woman, when perfect, should partake of the nature of that which it is to reproduce, explains why "Jesus Christ cometh in the flesh," (2 John 7, R. V.) Not corruptible flesh, as when born of woman, but on the restored plane, the firstfruits of them that sleep; and hence, like all others, when born on that plane. He came the first time to fallen man, taking on him their fallen nature. He comes the second time to reign on earth a thousand years over a resurrected world, having a restored nature; he himself partaking of that nature till his work on earth is ended, and humanity takes on the God nature, that of their Father, (see Ps. 82:6; John 10:34.) Then, God becoming ALL in all; the human element will be entirely eliminated.

"The Father judgeth no man, but hath committed all judgment unto the Son, because he is the Son of MAN." Man is to be judged by man. Hence, it is the Son of man, that comes to reign, (Matt. 25:31;) and God is to judge the world by that man whom he hath ordained. It is unscriptural in the extreme, to claim that, having taken on the human nature that is to exist on two planes, that of the bondage of corruption, and that of restitution, delivered from the bondage of corruption; and Christ coming to man on the two planes; that he puts off his humanity before his mission to man is ended. Nothing is more clearly revealed in every way, than that there is "One God, and one Mediator between God and man; the MAN Christ Jesus." Nor did his mediatorial office and work begin, until he entered [redacted]tly office as "Minister of the sanctuary and t[redacted]ernacle which the Lord pitched and not man[redacted] to appear in the presence of God for us.

It is because men do not understand God's plan of restitution by a "second man Adam," or understand only in part, that such mistakes occur. Christ as a second Adam, is not perfected until his body is fully

developed; or in another figure, until his marriage. Hence, the second Adam phase, in which he is to multiply, replenish the earth and have dominion; does not begin until "In the regeneration when he sits on the throne of his glory." Even as the generation did not begin until after the marriage of the first man.

No one can understand the "one faith," or gospel of the kingdom, the gospel preached to Abraham; until they learn to distinguish between incorruption, and IMMORTALITY; aphtharsia, and ATHANASIA. The two words have an entirely distinct meaning. This corruptible putting on incorruption; and this mortal putting on IMMORTALITY, are a thousand years apart. The former applies to the restored man, delivered from the bondage of corruption; the latter will not be fulfilled until the end of the thousand years, when death, the last enemy is destroyed. "Then shall be brought to pass the saying that is written, Death is swallowed up of victory." The whole restitution age, the age during which is to be accomplished all that Christ has in store for the world, is left out of modern theology. That is the only age that Christ is to reign. After that he gives up the kingdom to God even the Father. The gospel is the good news of this kingdom to be given to the people of the saints of the Most High. And those who do not preach this, do not preach the gospel.

There are three phases of the kingdom of God; two are developing phases, and belong to man; while the third, when the "second man" gives up the kingdom to God, is the completed kingdom that flesh and blood cannot inherit. "Let us make man in our image and give him dominion." This process requires two stages, "first the natural, and afterward that which is spiritual;" and only the spiritual man attains to the express image of the Father. It is not, Let us make a spirit in our image, man, and give HIM dominion. And it is only the second, or spiritual man, (not a spirit,) who receives "dominion under the whole heavens. This dominion lost by the first man, and to be recovered by the second; is not yet accomplished; "We see not yet all things put under him, but we see

Jesus crowned with glory and honor." The plan being thus far accomplished.

This dominion is called the kingdom of God, He sets it up and gives it to the saints, to carry out the original plan of making man, and giving HIM dominion. So David took his seat "on the throne of the kingdom of the Lord." But Jesus said, The kingdom of God should be taken from them and given to another people. It is inherited by flesh and blood until the plan of God to make man in his image, and give him dominion is realized. But when all enemies are subdued, the Son of man gives up the kingdom to God; then it is God's kingdom in the sense referred to, that flesh and blood cannot inherit. Because, when the thousand years are ended, and God becomes ALL in all; the human, or flesh and blood, is eliminated by this mortal,—our mortal body, quickened by him that quickened Christ's mortal body,—putting on immortality, the ultimate God condition. To say that flesh and blood cannot inherit the kingdom of God in its developing phase, is to deny that God intended to give man dominion; to deny that it was taken from Saul, and given to David; to deny what Jesus affirmed, that "the kingdom of God should be taken from them;" and finally, to deny that it is to be given to the second MAN already crowned with glory and honor. No no, what Paul refers to, is that kingdom after the second man gives it up to God, even the Father.

Notice the connection; "Neither doth corruption inherit incorruption." Man is sown in corruption; raised in incorruption. Not only we that have the firstfruits of the Spirit, but the groaning creation, every creature, is to be thus delivered. In the resurrection man is born on the plane of incorruption, the plane from which Adam fell. But the natural man in the bondage of corruption, cannot attain to that condition, no matter how good he may be; corruption cannot inherit incorruption, the condition of the restored man. No old Adam man, or man born of woman can ever be there; he can inherit incorruption only by being born on that second Adam plane; the restitution age, and

the restored man belonging to Christ's kingdom. Immortality that flesh and blood cannot inherit, is God's kingdom, who only hath immortality. Flesh and blood can no more inherit that God condition, than can the old Adam man inherit the SECOND man condition. The God condition, entered upon at the end of the second man's flesh life, when death is destroyed and this mortal puts on immortality, being the spirit condition.

"The first Adam was made a living soul; the last Adam a quickening spirit." None of the old Adam race ever become spirits; as dieth the beast, so dieth the man; they all have one breath and go to one place, man having no preeminence above the beast. It is the second man that is made a quickening spirit. It is, therefore, unscriptural to claim that any man born of woman, on dying is made a quickening spirit. Even Jesus, born of woman, denied that he was raised in that condition. He must first be born from the dead and become a perfected second MAN, since it is only the second man that is made a quickening spirit.

"THE TRUE TABERNACLE."

The true sanctuary and tabernacle which the Lord pitched and not man, of which Jesus is the minister, (Heb. 8: 2; 9: 9;) of which the one pitched by Moses was a figure, was not made manifest until after the resurrection of Christ, on his entrance into his Melchisedec order of priesthood; hence, all worship prior to his resurrection was after the "oldness of the letter;" the law making nothing perfect. Hence, the resurrection of Christ and descent of the Holy Spirit wrought a wonderous change in unfolding God's PLAN of redemption. Before these great events, all was shadow; reality in our redemption not having begun.

The new genesis was the beginning of REAL salvation. No old Adam man has been or ever will be saved; ye must be born again. Regeneration was to begin with a "second man Adam," and his wife, even as the first birth was inaugurated by a first man and his wife. And

any one in Christ, (not in figure merely, as now,) but in fact, as we shall be when we awake in his likeness, and so "bear the image of the heavenly," is a new creature; the old body and nature being destroyed.

This new genesis, as already stated, began with the resurrection; Christ being "the firstborn from the dead, the firstborn of every creature" on this resurrection plane. Hence, in being "the firstbegotten from the dead," he became the firstbegotten Son of God, since we become "children of God, being children of the resurrection." All others, like the Christ born of the flesh, the bondwoman covenant, are only servant sons, to be recognized as sons no longer after the true Son and heir was born of the free woman, or resurrection covenant. "Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh,—he too was born on that plane,—yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature, (2 Cor. 5: 16, 17.) This is why we should not build on the Christ of the old covenant. We cannot serve two masters. He was made under the law and was a son of that old covenant graven on stone, that was unto death, not being a priest, nor a mediator. It is the new MAN, minister of the true tabernacle that is our Messiah.

THE GREAT GULF THAT NONE CAN PASS,

is that between the old and the new covenant; between the rich man and Lazarus; between the "oldness of the letter and the newness of the spirit. There is no connecting link; no grading from one to the other. One is shadow, the other substance; they cannot be blended. Substance cannot become shadow, nor shadow, substance.

This great change from the Mosaic age to that of the resurrected Christ, the true tabernacle system, and the Melchisedec order of priesthood, was a change from shadow to substance; from things that are not to things that are. Under that typical system, salvation had no place; that is, no one was ever saved, or even prepared to be saved. The law, though ordained unto life,

could not give life because of the weakness of the flesh; hence was found to be unto death. Salvation could come only by delivering man from the weakness of his fallen nature, his sinful flesh; delivered from that weakness so that he could obey the law ordained unto life; to be accomplished only by a second Adam and a second birth, a new creation.

This was the plan from the beginning; the promised seed of the woman being designed to reproduce the entire race after the death sentence has been executed. Born again, sown in corruption, raised in incorruption, is deliverance from the bondage of corruption. It is restitution, since it restores man back to the condition existing before the fall; hence, it is atonement consummated. And is Scriptural because it is taught by all the holy prophets since the world began.

The reality therefore, preparatory to man's salvation began with the advent, or birth of Jesus; with whose birth came the "glad tidings of great joy that shall be to all people." Prior to this event, all was typical; a mere shadow of good things to come. And Jesus being the promised seed of the woman, must be born of woman, and hence partake of the nature of man that is born of woman. His earthly life beginning on that plane, must develop into resurrected life, because, as the seed of promise, he was to bring forth a resurrected race. In short, he must develop from the plane of the fallen man, to that of the restored man. Then, as the seed of promise, he could carry out God's plan of regenerating a lost world. All this, his taking our nature, suffering in his own body for our sins;—since "man that is born of woman is of few days and full of trouble;"—was what it cost him to ransom a world from death, and destroy him that has the power of death. A price he gladly paid; "enduring the cross, dispising the shame, for the joy set before him in bringing many sons to glory." Is this not a glorious and Godlike plan? Man was permitted to fall, that he may have the benefit of a knowledge of evil, and learn the importance of obedience to the law of life, by suffering the penalty of disobedience. Then, ransomed

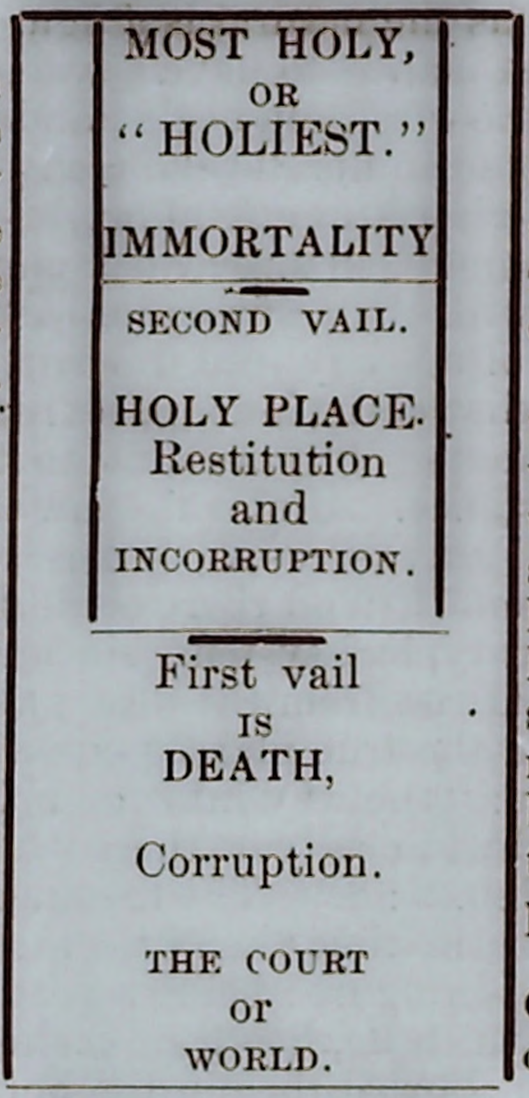
from death by a second birth, he is better prepared to win eternal life by obedience to that law.

With the resurrection of Christ, and his entrance into his priesthood, the real work of salvation had its beginning. But as the natural is a figure of the spiritual, this second man is to have a wife, before the regeneration of the world can begin; and the present gospel age is devoted to her development. Then, during the "Times of restitution," the world will be regenerated. This being God's revealed plan of salvation, to begin only with the resurrection of Christ, and the manifestation of the way into the true tabernacle, is it not strange that christendom sees little or no change in passing from the old covenant to the new? from shadow to substance? Under the law there was no salvation, but as Paul assures us, "these all died in hope, of a resurrection." And there could be no resurrection under that typical system, since Christ was the first that should rise from the dead; and his resurrection brought in the true plan of salvation, or true tabernacle system: "the way into the holiest not yet being manifested while as yet the first tabernacle was standing," (Heb. 9: 8.) The first tabernacle which was a figure for the time then present, showed the way into the holiest in figure; being a pattern of heavenly things, "For, saith he, See thou make every thing after the pattern showed thee in the holy mount."

To that, there was the court, the place of death; the first holy place, called the sanctuary, (Heb. 9: 2;) was entered only by passing the first vail; and after the second vail, the tabernacle which is called the holiest of all; where God dwelt, over the mercy seat. Now this is a pattern of the true sanctuary and tabernacle which the Lord pitched and not man, and of which Jesus is high priest, or minister and Mediator. And no one can learn the way to God, the new and living way, new made for us, through the vail, that is to say, his flesh, (Heb. 10: 20,) while yet ignoring this pattern. The whole system of worship under the old covenant was only a schoolmaster to bring us to Christ, and to God through Christ. "To the LAW and testimony; if they

speak not in accordance with this, there is no light in them."

THE PATTERN, AND THE TRUE.



In the pattern there was the court, the holy place, and the MOST holy. The court was surrounded by a wall made of the same material as were the vails; all alike representing flesh. This outer wall separating "Israel after the flesh," from the Gentiles, was the partition wall referred to in Ephe. 2: 14, as broken down by the death of Christ, and incoming of the TRUE tabernacle system.

Entrance to the holy place was through the FIRST vail; and to the holiest of all, only through the SECOND vail; no other possible way of entrance being provided.

And this is God's PATTERN of "the true."

What then is the true tabernacle which the Lord pitched and not man; of which the other was a figure for the time then present? and of which Jesus is minister.

I will first answer this question, and afterward give the proof. When that partition wall was broken down, the court, which answered to the Jewish worshipers, was enlarged so as to embrace the world, as legal worshipers; so that men might worship, "not only at Jerusalem—as heretofore,—but in all places where they would worship God in spirit and in truth." Thus the court of this tabernacle represents the world, fallen humanity. Before the death of Christ, Gentiles were not permitted to worship God, unless first circumcised.

Even the apostles some time after Pentecost were surprised to learn that God would grant repentance unto life, to a Gentile. (see Acts 11: 18.) Thus until the true tabernacle system which brought the whole world into legal reconcilation, by breaking down that wall of partition that excluded Gentiles from coming to God, NO ONE was granted repentance unto life, since the law could not give life because of the weakness of the flesh. But the death of Christ broke down that typical system; after which, the way into the HOLIEST, was made manifest by the way Christ, our forerunner entered in.

Having learned that the court or place of death, of the true tabernacle, is fallen humanity; what are the holy places into which Christ has entered, and of which the first tabernacle was a figure? Holy places! namely, that through the first vail, which brought him into the holy place called the sanctuary; then beyond the second vail, into the holiest of all. Entering the first and the second brought him "into heaven itself, now to appear in the presence of God for us." (Heb. 9: 24.) Then we know that the "holiest," beyond the second vail, is God's throne and kingdom.

What then is the holy place, between the first and second vail? and what is the vail? The flesh, I answer. (see Heb. 10: 20.) And there are two vails to put aside in passing from the court into the holiest. That man was in the holy place before he sinned, no one can deny; but in his fall he finds himself in the court, or place of death. Then restitution brings him again into the holy place. How is restitution accomplished? By passing through the first vail, I answer. But how? Through death; sown in corruption, in the court; and raised in incorruption in the holy place, he has passed the first vail. Then the holy place, called the sanctuary, is the restored man, mankind "delivered from the bondage of corruption." In short, as the court of the true tabernacle, of which Jesus is the Minister, is this present evil world; the holy place is the restored earth; Christ's kingdom, in which as Minister "he will be a priest upon his throne." While the holiest, beyond the second vail, is "heaven itself."

The reader will notice, first, that the vail, answers to the flesh, through the vail, that is to say, his flesh. And flesh and blood cannot inherit the kingdom of God. Not the kingdom given to the Son of MAN; but that in which God, who is a Spirit, and who only hath immortality, is ALL in ALL. And, according to the pattern, God, "who inhabiteth eternity," is beyond the "second vail." Restitution carries mankind from corruption and death, back to incorruption; the condition lost by the fall. Adam, though flesh and blood, being in that condition; since death came by sin. But restitution, "sown in corruption; raised in incorruption"; only carries man through the first vail, that is to say, from the court into the holy place, called the sanctuary. While there is a second vail to be passed before we can enter the holiest of all. And the resurrected man is the second man. "And so it is written, The first man Adam was made a living soul; the last Adam a quickening spirit," (1 Cor. 15: 45.) He is a last Adam man, before he becomes a quickening spirit, even as Adam was a MAN, before becoming a living soul. "The Lord God made man of the dust, and breathed into his nostrils the breath of life; and MAN became a living soul." Adam is a figure, hence every detail is to be observed. The MAN was made, and the MAN became, etc. So it is with the second man; he is a second MAN, before he becomes a quickening spirit; and remains a man until his work on earth is ended. For it is a MAN and Son of man appointed to judge the world, and reign from sea to sea. "And whosoever confesseth not that Jesus Christ cometh in the flesh, is a deceiver and antichrist. Look to yourselves," (2 John 7, R. V.)—The best Greek scholars living, the revisers, one in particular, affirmed to me, that 2 John 7, would bear no other rendering.—And it is in harmony with the restitution age and work.

If orthodox teaching is correct, there is no holy place between the court, or place of death, and the Most Holy; no "times of restitution" to begin when He sends Jesus, (Acts 3: 21) absolutely nothing but the first vail. In which case, that which God hath spoken by

all his holy prophets, is not true; and the tabernacle made with hands, anything but a correct figure of the true tabernacle.

If we can rely upon "law and testimony," no man, not even Christ, as our High Priest, could enter into, not the holy places made with hands, which are a figure of the true, but into heaven itself; without passing first through the holy place where the high priest was to wash his flesh, before putting on those glorious garments with which he was to enter into the holiest of all, or beyond the second vail, (see Heb. 9: 3, 24; Lev. 16: 4.) Christ tarried in the holy place for forty days after being "raised no more to return to corruption," not a spirit, but a man having flesh and bones, and "washed his flesh (the church,) with water by the word" before he passed on through the second vail, into the Most Holy, or "heaven itself," where flesh and blood cannot enter. And in coming out, if he fulfils the law and testimony, not one jot of which can fail; he will come back through that second vail into the holy place; coming again in the flesh; the resurrected man condition.

In the way to God from the court, there is no such thing as entering the Most Holy, without going through the holy place, and the two vails. The flesh is the vail, or door to both the holy place and the most holy; and we "enter into the holiest, by the blood (life) of Jesus, by a new and living way which he hath new made for us, through the vail, that is to say, his flesh," (Heb. 10: 19, 20, mar.) It is the new man, not the old man, that goes in this new made living way; by the blood (life) of Christ. "Except ye eat my flesh, (partake of the second man nature,) ye have no life in you." "He that eateth this bread shall never die." It is appointed unto men, once to die. Passing through the first vail is death; sown in corruption; raised in incorruption. This way into the holy place, through death, is not a living way, nor is it into the holiest. A fallen church, who have made a covenant with death, and an agreement with hell, (SHEOL, Isa. 28: 18) and expect to go into the HOLIEST through death, know not-

of their father," ye shall not surely die" and so turn death into "the living way through two vails, into the holiest. No no, Christ died, and rose again, no more → ABOUT to return to corruption, is the true reading; but that way through death, only brought him, (his flesh that did not see corruption,) through the first vail, into the holy place, in the way appointed for all men; and it is only the children of the devil who make death the way into the holiest, and so destroy the TRUE tabernacle arrangement as shown in the holy mount.

The living way into the HOLIEST, at the right hand of the Majesty on high; that Christ, as our forerunner consecrated for us, through the vail, that is to say, his flesh; was when he passed without dying, through the second vail, the one and only way into the holiest. His resurrected flesh that did not see corruption, was the vail through which he then passed on entering the spirit condition. It is the living way, not for man appointed unto death, but for the restored man; not for any man in the bondage of corruption, but for "children of God, being children of the resurrection."

To teach that any man passes directly through death into the spirit condition, is to teach that "the FIRST man was made a quickening spirit;" that Christ did not open up a new made LIVING way through the vail into the holiest; it is setting aside both the HOLY place and the "second vail;" and is opposed to both the law and testimony. "Take heed to yourselves."

→ ☞I dwell on this for the benefit of the deceived followers of C. T. Russell; hoping that many of them will see this number of the HERALD. More especially as it was by me that he was led into these antichrist doctrines he is now teaching. Will those who can give me the address of any of them do so, or send for extra copies themselves to give them.—The paper will be sent free, even of postage, for that purpose.

The law is a shadow of good things to come; and the tabernacle made with hands, is a figure of the true one; every thing being made after the pattern showed him in the holy mount. Nor need any reader of this paper be deceived by believing "doctrines of devils," claiming that any man in the bondage of corruption,

on dying, passes into the spirit life. "To the law and testimony, if they speak not in accordance with this, there is no light in them;" and their "Day Dawn," "Millennial Dawn," etc. taken almost verbatim from old "HERALDS OF THE MORNING," with doctrines long since rejected as unscriptural by its publisher; and taken dishonestly, by claiming that instead of copying their views from the HERALDS' teaching, they originated with themselves. Such dishonest "Dawns," can only lead into darkness.

Is it not true that the way from the court into the "holiest," where our forerunner is gone, is through both the first vail landing him into the holy place; and a second vail which must be put aside when he entered the most holy? Surely this is true, if God has given a correct pattern of heavenly things, and showed Christ the way of life. Now if there is to be a restitution of all things, and man was in the flesh before the fall, he will be in the flesh when restored. He was in a condition of incorruption, but not incorruptible; and when resurrected, they are raised in incorruption. This is for all mankind, the creature itself, to whom Christ commanded that the gospel be preached. But the dead in Christ will be raised incorruptible; they cannot die any more; on such the second death has no power because they cannot be corrupted again. If Jesus was not deceiving Thomas, his crucified body was resurrected, and he was in the holy place; between which, and the most holy there was a second vail. And the law required the high priest to wash his flesh with water IN the holy place, both in going in to make the atonement, and again on coming out, (see Lev. 16.) Christ came to fulfil the law; and in going into the holy places, after entering his priesthood after the order of an endless life; to make the atonement as our high priest, he must stop in the holy place and wash his flesh, before going on through the second vail into the holiest. He had just passed the first vail, sown in the court, raised in the holy place. Then he washed his flesh according to the new covenant plan. We, the church, his flesh; he "washed with

water by the word," during that forty days in which he expounded in all the Scriptures, the things concerning himself. Then in passing through the second veil into the holiest, he was glorified; and in ten days the Holy Spirit was sent.—It could not be given until he was glorified. (John 7: 39.)

The court, the holy place, and the most holy of the true tabernacle, are conditions into which we enter, rather than localities. Man in the bondage of corruption is in the court; the restored man is in the holy place; this is incorruption. Through the second vail where flesh and blood cannot enter, is the God condition of immortality; this being the order of entrance, and of bringing man to God, "For this corruptible must put on incorruption; and this mortal must put on immortality." When both conditions are realized, "Then shall be brought to pass the saying that is written, Death is swallowed up of victory." But Death, the last enemy is not destroyed until the thousand years are ended; hence, not until then does this mortal put on immortality.

As the holy place beyond the first vail, is the restored man condition from which Adam fell; it continues during "the times of restitution;" or during the reign of Christ; and he reigns a thousand years, "until all enemies are subdued." It follows, therefore, that incorruption, the restored man condition,—not incorruptible, as the dead in Christ are raised,—called the holy place, or first heavenly place, is Christ's kingdom, of which the gospel is the good news, or glad tidings that shall be to all people; since restitution is for all; not immortality, THAT is conditional. Thus life and incorruption is brought to light through the gospel. —Not immortality, a mistranslation, (see 2 Tim. 1: 10; also Rom. 2: 7, R. V.)

As the holy place is the restored man condition, so Christ, the "second man," while in the holy place, is in the restored man, or unfallen man condition. The vail being the flesh, he can be in the spirit condition, only when beyond the "second vail, or second flesh life, second human life. His first coming was to the

court, or place of death; but he "rose no more to return to corruption;" hence, his second coming, is only to the holy place, the second man condition. At which coming, he puts off his present high priest glory, "in the holy place," and again washes his flesh. (Lev. 16: 24.) Thus he who was the author, will be the finisher of our faith.

As he returns to the restored man, the perfect man condition, so he remains in the holy place, a thousand years, as the MAN ordained of God to judge the world. Then this mortal, (the resurrected body, since He that raised Christ from the dead ALSO quickens our mortal bodies,) will put on immortality; pass beyond the second vail into the holiest; and so the second man, after the thousand years reign on earth, is made a quickening spirit, passing through this second vail, or putting off the flesh by entering the holiest, by a new and living way, which he has new made for us.

Now notice the context, (Heb. 10:) The apostle is speaking of the new, or resurrection covenant, will, or Testament, (the true tabernacle system, brought in by the offering of the body of Jesus Christ, (verse 10.) His death ended the old covenant, and the vail of the temple was rent. In the letter it was that Jewish temple; in spirit, his body was the temple, that he would rear up in three days. The rending of that vail, the flesh, ended the old, and rearing it up inaugerated the new, or resurrection covenant. This mighty result was accomplished by the blood of Jesus,—Blood in the law, means the life; then read it life —How was the old abolished, and the new brought in by his life? "I have power to lay down my life, and I have power to take it again." In laying it down, he ended the old. in taking it again, he brought in resurrected life.—If he did not retake the life he laid down, as some affirm, or even his body, then there was nothing that died, that was resurrected; hence, no resurrection of the Christ that died.—Then in verse 16–18, he shows that their sins, after they have received a just recompense of reward, of course, will be remembered no more; and hence, no more offering for sin, or sacrifice for sin. This

gives us boldness, (mar. liberty) to enter into the HOLIEST by the life of Jesus; the new covenant resurrected life. That is, to enter through the second vail, the only entrance to the holiest, without dying; even as did Jesus, our forerunner, when he ascended on high.

To the natural man, putting off the flesh, or passing from the court into the holy place, is death, destruction of the temple, the body; rending the vail from top to bottom. But having the life received of the second man, i. e. AIONIOS, or age-lasting life, there will be no more offering for sin; but a living way, Jacob's ladder, from earth to heaven.

Christ and his flesh, the second man and his wife, the perfected "seed of the woman," when made ONE, would be prepared to pass the second vail, but being the seed of promise, they must multiply and bring forth after their kind, until the entire number who are to pass the second vail are regenerated and prepared for immortality; then like Israel entering Canaan, all pass through together.

Thus the second birth is of a dual nature; of water and of the Spirit, as Jesus told Nicodemus. Baptism is the water birth, real baptism, death and resurrection. Water is a figure of many things, one of which is death, as in baptism, (see real baptism of Jesus, Luke XII: L. Ps. XLII, VII, Jonah II, III.) Born of the Spirit is passing the second vail into the spirit condition. This dual process is equivalent to begetting and birth. At the first stage, "The Spirit of Him that raised Christ from the dead, shall also quicken your mortal bodies." But these are only begotten sons, what the resurrected Christ is always called; while the full birth through the second vail, brings them to their Father's condition.

TREADING UNDER FOOT THE SON OF GOD.

A fearful thing now being fulfilled by the antichrist following for some who "confess not that Jesus Christ cometh in the flesh."

The blood (life) of Christ is "the blood of the covenant" (Heb. x: xxix;) which see. To touch a holy thing does not make anything holy; but a clean, or holy thing in contact with the unclean, renders such holy thing unclean, (see Haggai ii; xii, xiii.) Hence, to say that the blood (life) of Christ still remains in death, is calling the blood of the covenant an unholy thing.—He that cannot see this must be blind indeed.—

That which is dead, is called "ashes under the soles of our feet."

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The law was a schoolmaster to bring us to Christ; and if men would follow its teaching they could not go astray. But christendom knows little or nothing of Old Testament shadows, and especially those of the tabernacle which was a figure of the true tabernacle.

Israel could not have worshiped acceptably, while ignorant of and ignoring that ordained Mosaic code; every one knows that this is so. Now a God-ordained pattern of the true system and tabernacle of which Jesus our High Priest and Mediator is minister, surely represents that which is of vastly greater importance to us, than was the pattern to them. And their welfare and natural life, with all the blessings God held in reserve for them, depended on their recognition and observance of that tabernacle system of worship. Is it supposable that an entire disregard and ignorance of what God was so careful to deliniate in shadow, is of no vital consequence to us of "the true tabernacle which the Lord pitched and not man," of which we ourselves are a part? "For know ye not that ye are the sanctuary of God"? Is it supposable that we can come to a knowledge of the only true God, and of Jesus Christ whom He hath sent," while yet ignorant of the plan and system of worship of which he is the minister? Surely the "many" of christendom are blind leaders of the blind; ignoring the law and testimony, they are indeed turned from sound doctrine to fables.

The Mosaic tabernacle system of worship after the letter, is an accurate and infallible guide to the worship after the newness of the spirit; the only worship now acceptible to God; even as was that of the oldness of letter, during the Mosaic age. When about to bring in the new, Jesus told the Samaritan woman that the hour was at hand when men might worship God, not only at Jerusalem, (the only lawful place thus far,) but wherever they would worship in SPIRIT and in TRUTH. "The letter kills; the spirit giveth life. The words that I speak they are spirit, they are life." The spirit is the true, that which the letter symbolizes. This is why the apostle in speaking of the tabernacles, calls one a figure, and the other the TRUE tabernacle. So

under the old covenant, Israel after the flesh, their tabernacle, and all that pertained to that covenant; its passover lamb, its manna, or bread from heaven; its sacrifices and holy places; all alike, is only the letter; the SPIRIT of the word being the TRUTH hidden in the letter; truth hidden from the natural man, but to be found only under cover of the letter.

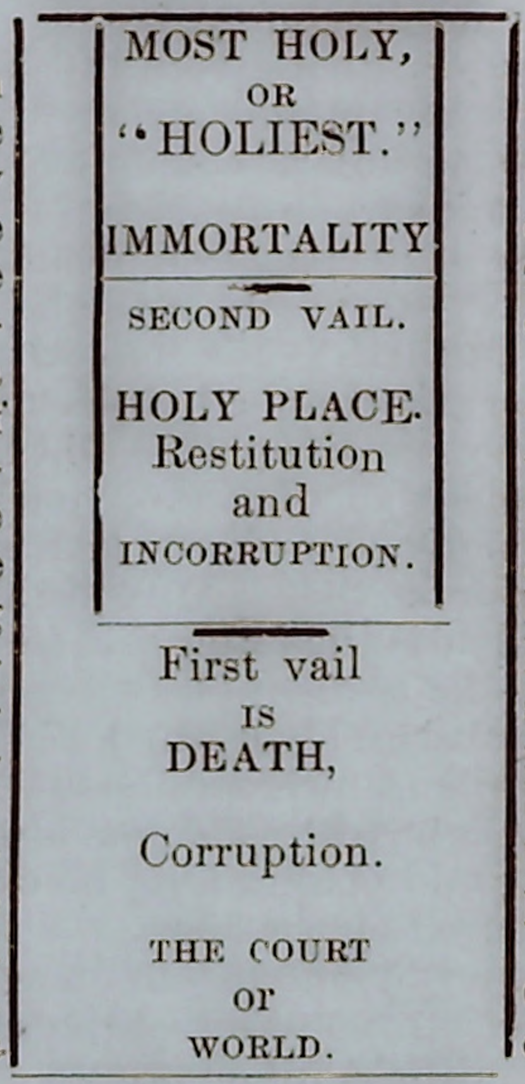
—A writer for the "Restitution" paper published at Plymouth, Ind. endeavoring to show that the letter of the word WAS the spirit, quoted John 6: 63; to show what he was trying to maintain, that Scripture words IS the spirit of the word. I suppose he meant to show that the literal meaning of the words is the true meaning; hence, its spirit that giveth life. But the quotation, though his only one having any direct bearing on the subject, was an unfortunate one for such a purpose unless he maintains transubstantiation. Read the context, from verse 41; "I am that bread that came down from heaven; * * except ye eat the flesh of the Son of man," etc. Did these words convey to them the exact meaning? or was there a hidden meaning not understood even by his disciples? Did he in verse 63, show his disciples that what they had objected to was literally true, and had no hidden meaning? If the words of Scripture is the spirit, will the Editor of that paper tell us what is the letter that kills? as in the article referred to he is silent on that point.

If the TRUE tabernacle, of which the other was a divinely inspired figure, were understood; no "doctrine of devils," with which christendom is now so completely saturated, could maintain its hold for a moment.

That represented by the court, the holy place, and the most holy, is not left to our imagination; but is clearly defined. In speaking of the tabernacle made with hands, and the Aaronic priesthood; the apostle affirms, We have such an High Priest, "For Christ is not entered into the holy places made with hands, the figures of the true; but into heaven itself, now to appear in the presence of God for us." Then we know the most holy, beyond the second vail, is heaven itself. And that the holy place, beyond the "first vail, call-

ed the sanctuary," is the church, "For know ye not that ye are the sanctuary of God"? That it is the resurrected man condition because, 1st. It is beyond the first vail, or first flesh-life, the vail being the flesh. (Heb. 10: 20.) 2nd, because the law required the high priest, on going in to make the atonement, to wash his flesh in the holy place; fulfilled by Christ during the forty days after he rose, no more to return to corruption. While the court, or place of sacrificial death, answers to man in bondage, and appointed unto death.

THE PATTERN, AND THE TRUE.



In the pattern there was the court, the holy place, and the MOST holy. The court was surrounded by a wall made of the same material as were the vails; all alike representing flesh. This outer wall separating "Israel after the flesh," from the Gentiles, was the partition wall referred to in Ephe. 2: 14, as broken down by the death of Christ, and incoming of the TRUE tabernacle system.

Entrance to the holy place was through the FIRST vail; and to the holiest of all, only through the SECOND vail; no other possible way of entrance being provided.

And this is God's PATTERN of "the true."

That the partition wall surrounding the court, separating Jew from Gentile, was broken down, and that exclusive system ended by the death of Christ, is well understood. Hence, the great change in which all nations until then "aliens from the commonwealth of Israel, were brought nigh by the blood (life) of Christ."

Nor is it any longer a mystery how Gentiles were made "fellow heirs, and of the household of faith." Christ's death ended that typical system; when he in whom was the life of the world died, all died; (2 Cor. 5: 14, R. V.) Circumcision to the natural man is death; hence, in the death of Christ, the world were circumcised in the gospel figure; and so became fellow heirs with them who had hitherto been circumcised in figure, or by "that made with hands, which is not circumcision." Remember, both the Jewish and gospel churches alike, are Israel, the circumcision, only in figure; while real circumcision, or "putting off of the body of the flesh," which is death to the natural man, must precede his birth of the free woman; since only "children of the resurrection are children of God."

The commonwealth of Israel were already reconciled to God, in figure, before Christ died; since they were already circumcised, and, belonging to the first tabernacle, were LEGAL children of God; while Gentiles were aliens. The death of Christ, broke down that partition wall, ended the old covenant; and circumcised the world, in figure, into the TRUE tabernacle system; thus giving all nations legal reconciliation, while yet enemies. Thus, the casting of them away, was the reconciling of the world to God, even while we were yet enemies. Reconciled by his death, saved by his life. Just what all this means is, that in bringing in the TRUE tabernacle system, of which the other was a figure; all mankind under the new, stand related to God, just as did Israel after the flesh, under the old covenant.

The gospel church are now in the holy place in figure; having been circumcised in the circumcision of Christ, by being buried with him in baptism; and being raised with him to newness of life. But it is by actual death and resurrection, sown in the court; raised in the holy place, that man, appointed unto death is to pass this first vail, even as did Christ. After this there is a second vail to be passed before they can enter the holiest, whither our forerunner has gone, as

ing again "apart from sin, unto salvation." His saving work of regeneration to continue a thousand years, or during "the times of the restitution of all things." As High Priest, he entered into the holy places, heaven itself, (Heb. 9: 24,) to make the atonement; then he returns from beyond the second vail and does not enter into the holiest again until the work of redemption is finished. Under the law, a figure of all this, the high priest made the atonement once a year; and being a sinful man, after the atonement was made, he came out into the court again, the place of death and corruption; to go through the atonement work again, and again. But in the true tabernacle, it is made but once; hence, on entering the holy place, HE left the court "no more to return to corruption." So when we, his body, enter the holy place, beyond the first vail, it is no more to return to corruption. These cannot die any more; but will live and reign with Christ a thousand years; on these the second death has no power; all others on coming forth unto the resurrection of judgement, are on probation for life, but do not live, (have life in themselves,) until the thousand years are finished. Then, all the human family who have overcome, together with the church of the firstborn, will put on immortality, the God condition, by an entrance through the second vail into the holiest. Death being destroyed in the "lake of fire," with all whose names were not found written in the Lamb's book of life.

This is the new-made living way consecrated for us through the vail by the blood of Jesus, (Heb. 10: 19.) It is not the natural man appointed unto death, but the restored man, for whom this LIVING way is NEW made; and it is the blood (life) of him who is the resurrection and the life, imparted to us, that gives to us boldness, (or liberty, margin,) to enter into the HOLIEST by this living way. Notice the pattern of the true tabernacle; only those already in the holy place can enter into the holiest, of which the apostle is speaking; there being no passage from the court into the holiest, except through the holy place. If christendom had given heed to the law and testimony, instead of cunningly devised fables, they would never have dreamed that man that is born of woman, is made a quickening spirit by dying; and enters the holiest through death. Instead of making a covenant with death, to be swept away when the overflowing scourge passes through; they never could have lost sight of restitution, spoken of by all God's holy prophets; to begin, not to end, when He sends Jesus.

What is restitution? "For Elias truly shall first come and restore all things." Let us keep to the law and testimony. What did man lose? Life and dominion, the Eden condition, and the right to the tree of life, is the answer. Who experienced this loss? All mankind, since all die in Adam. What was man's condition before he fell? he was on probation, the choice of life or death was set before him. What was his condition after the fall? "Dying thou shalt surely die." Who first suggested that this decree might be set aside? God does not go back on his word, whoever teaches to the contrary; hence, it is appointed unto men once to die, but not twice. Hence, when born a second time, made alive in a second man Adam, (as they will be if there is to be a restitution of all things,) if they die again, it will be for their own individual sin, (Jer. 31: 30; Heb. 8: 8.)

Man was in the holy place before he sinned since he was in the condition of incorruption; he could not die unless he sinned. If asked, how we know that was the holy place of the true tabernacle, since the figure had not then been given; the answer is, because in the restitution of all things, man in the court, or place of death, is sown in corruption, and raised in incorruption; man's condition before he fell. And we know this condition of the resurrected man is the holy place, because it is through the first vail, or that separating the court from the holy place. And we fully believe God's figure of the TRUE tabernacle of which Jesus is the minister, is a true figure; even though a fallen church may ignore the whole thing; and so lose sight of one whole age, spoken of by all God's holy propets; and by their covenant with death, think to

abolish the holy place, the "times of the restitution of all things," and the second vail, from the way of life. And by joining hands with him who said, "Thou shalt NOT surely die", think to transform Death, the rending of the first vail, into the new and living way to what God has placed beyond a SECOND vail. Surely he that confesseth not that Jesus Christ cometh in the flesh, is a deceiver and antichrist. 2 Jno. 7.

This TRUE tabernacle arrangement for sinful man to come to God is the one and only way, if there is any truth in holy Scripture. We know that death and resurrection only takes man through the first vail; sown in corruption; raised in incorruption. That when the vail of the temple of the old covenant was rent, that tabernacle system ended; and the flesh (vail) between the court and holy place of the true tabernacle into which Jesus was to enter through death, was also rent. And that the way into the holiest was not yet made manifest while as yet the first tabernacle was standing.

We also know that the resurrected Jesus had passed from the place of death; that when "washing his flesh with water by the word," (as the law required,) that he was in the holy, or first heavenly place, and did not pass the second vail into the holiest, heaven itself, until after they saw him ascend in a cloud. Hence we know the holy place is that of the restored or resurrected man, Paradise restored; where the thief will one day be with Jesus, since "every creature shall be (carried through the first vail,) delivered from the bondage of corruption into the glorious liberty of the children of God." Delivered, during the "Times of the restitution of all things."

Thus we see that by observing the God-given pattern of heavenly things, every "doctrine of devils" sown among the wheat while men slept, would be eradicated. No one would believe that death landed his soul in heaven, if he recognized the TRUE tabernacle arrangement, and the work of Christ, its minister. No one would bring a curse on themselves, by preaching such stuff and call it the gospel. Life and incorruption are brought to light by the gospel, (not im-

mortality.) Incorruption, the holy place, is restitution; man's condition before Paradise was lost; and his condition again when restored. If that is all, it may be asked, What advance in the plan of bringing man to God has the six thousand years, given up to fallen man, accomplished? A knowledge of both good and evil being requisite before we enter the immortal God condition, explains why the fall was permitted, and why the restitution, and kingdom and reign of Christ is to follow, before God can become ALL in all.

If the tabernacle arrangement with its holy place or restored resurrected life had been recognized; no one could have fallen into the error of believing that death was the door into spirit life. They would have seen the true place and object of a resurrection; and that a second vail, or second man condition must be passed on earth, before man can pass on by a new and living way into the holiest, or heaven itself. It also explanes why Christ comes again in the flesh; why he and the resurrected saints are to reign on earth a thousand years; and why only a SEED, an elect church, are saved, or have a chance for salvation in this life. It fully explains election, or why the way is made so narrow in this age and life, that few can find it. Indeed, no crooked theology could have found footing in the church, if God's pattern of heavenly things had been carefully observed and believed.

FUTURE PROBATION FOR THE WORLD

when restored to the holy place or condition from which Adam fell, follows of necessity, a probation for life or death obtained before the fall. And restitution brings man back to the conditions from which he fell, with the advanage of a knowledge of good and evil.

New conditons would not be restitution; only what man has had and lost, can be restored. Adam had the choice of obedience and life; disobedience and death. Thus he had only conditional life. He was in the flesh, but not in the bondage of corruption, as is the fallen man. In one condition man may die; in the other he must die. So in the restitution, all mankind except those who have part in the first resurrec-

tion MAY die; but on these the second death has no power. Thus it is not the church, but the world who will be on probation in resurrected life.

Out from fallen humanity only an elect seed is to be saved; this seed of the woman, Christ and they that are Christ's, when married, made one, will constitute the New Jerusalem, or mother system, by whom the world is to be re-generated. Though called Bridegroom and bride, husband and wife; as were the first Adam; God, the one Father, not Christ, will be the Father of the new born race. Hence, they are "children of God, being children of the resurrection." "The Father raiseth up the dead and quickeneth them," (John 5: 21,) they are made alive, quickened, in Christ, the mother system. Then Christ quickens into independent life, complete, ready for the Spirit birth into the kingdom of God, "whom he will." Thus the process of gestation of "water and of the Spirit," completed, carries them beyond the second vail.

Christ organized or brought in the resurrection covenant by obedience to the law ordained unto life, after which he was born of that covenant: "Before she travailed she brought forth; before her pain came she was delivered of a man child." So THE Christ of the resurrection age will bring the entire family of overcomers, to the moment and ripeness for the Spirit birth, after which the entire body will pass into the holiest, beyond the SECOND vail by a new and living way, all together; this mortal putting on immortality, and God becomes all in all. This final result being accomplished by the blood (life) of Jesus, the second man.

Thus the figure of the true tabernacle gives every feature and stage of God's plan of developing man to his ultimate condition as a fully developed Son and heir of God. Man was created in the holy place, as a begotten or undeveloped son of God with but a single vail of flesh between him and his God. But a knowledge of both good and evil is essential to full development as gods, what every child of God is to be, (Ps. 82: 6.) Necessary because the two principles being coeval and eternal, a God and Son of God must be prepared to deal with them. And true knowledge can be attained only by experience. Even "Jesus, though a Son, yet learned he obedience by the things that he suffered."

Suffering comes only by disobedince, hence, unfallen man could not benefit by such experience, and sin when it is finished bringeth forth death. Hence, both the fall and restitution were necessary factors in developing Sons of God. Restitution therefore, spoken of by all the holy prophets, but mainly in type and allegory, is the glad tidings of great joy that shall be to all people; announced from heaven at the birth of Jesus because the seed of the woman promised in Eden, who is to restore all things, began in him to have its fulfilment. All before his coming, the allegory enacted with Abraham, the two women and two sons, with all that typical system, being only a figure to bring us to Christ, the one true seed of promise. And yet how many there are who build on the mere figure, or letter of the word; seeming to think that Isaac was the seed promised in Eden, or the beginning of its development, taking the shadow as a part of the substance.

The gospel age. now about to end, is merely for the development of the seed, Christ, and they that are Christ's; which SEED is to reproduce the race during "the times of the restitution of all things," to begin when He sends Jesus, (Acts 3; 21.)

As the vail of the temple was rent when Jesus died, it typified the destruction of the flesh, the natural, on introducing the spiritual conditions of the second or resurrected man: the flesh of the Christ of the old covenant also being rent. The rending of the "first vail" being the end of the old Adam man, so far as Christ, made of woman, made under the law, was concerned. So now, when that vail between fallen man and the holy place is to be entirely removed, giving all mankind free access to the conditions of the holy place, it requires the death of the entire race, because that vail is his sinful flesh. Hence, no natural man, born of woman can ever enter Christ's, or the second man kingdom; he must be born again. Corruption cannot in-

herit incorruption Bear in mind that the holy place is man in the condition of incorruption, restored to the unfallen Adam condition; but not necessarily incorruptible. If he falls again, it is a second death, and for such there remaineth no more sacrifice. But none will enter there until delivered from the bondage of corruption into the glorious liberty of the sons. Because it is not possible for fallen man in the bondage of corruption, to pass the first vail without putting off corruption; and passing that vail, is circumcision, the putting off of the body of the flesh; which to the natural man is death. And the uncircumcised, or children of the flesh, are not the children of God.

Thus the true tabernacle system, of which the other was a figure; would correct, if understood, all false views concerning redemption through Christ, and the final outcome in bringing man to God.

Nor is this pattern of heavenly things a human theory or speculation; but came from the holy mount, and will be carried out in every jot and tittle; while all human theories or beliefs not in accordance with this God-given pattern will surely fall in that day that is to try so as by fire, every man's work of what sort it is.

Man was in the holy place before he sinned; the fall plunged him into corruption and death, in which condition all the race born of woman, including Jesus himself, have been brought forth, that man might have an experience of evil by which he may be better prepared in the restitution, to learn the value of obedience. And when the foreordained number of the human race is complete, (the seed being taken out,) the old Adam man will go down by swift destruction into silence. After which, through the seed, the entire race will be born again, during "the times of the restitution of all things." Born again, not of woman, but "born from the dead," even as was Jesus, when he was raised and "became the firstfruits of them that sleep." And it is by this second birth, on the second Adam plane, that the atonement for all mankind, or universal restitution will be finally accomplished.

This restitution accomplished through baptism, or death and resurrection, brings man back again through the first vail into the holy place, where he is again on probation for life, or death. Now that he has come to a knowledge of good and evil, he will be on probation individually for eternal life or death. Before he fell, Adam was on probation for himself and all the race without this knowledge, and became an easy prey to sin. Hence, being born on this fallen plane, all must die. After the fall, and having this knowledge of good and evil, Jesus, the second Adam, was also on probation for himself and all the race. He learned obedience by the things that he suffered; and so by obedience, recovers what the first Adam lost by disobedience; i. e. the life of the world. Hence, "all that die in Adam, will, by a second birth, be made alive in Christ."

This is the Scriptural arrangement for the fall, and redemption of man. Brought back through death and resurrection, into the holy place from which man fell, is merely restitution; this time, however, he will be on probation individually. And only the overcomer will get ETERNAL life. [This word ETERNAL, is an unfortunate translation, it gives the reader the impression that age-lasting life is immortality, a mistaken idea.] There is no immortality in the flesh; God only has it; and nothing less than a God, what the Father is, will ever have immortality.—Christ gives only age-lasting life. Incorruption belongs to the holy place; all mankind are entitled to this through resurrection; sown in corruption, they will be raised in incorruption; for this corruptible must put on incorruption. Not only we who have the firstfruits of the Spirit, will experience the redemption of our body; but every creature will be delivered from the bondage of corruption into the same liberty enjoyed by the sons.—Children or sons, here referred to, are the overcomers, or church of the firstborn; they are incorruptible, and can die no more. All others are still servants on probation for sonship.—All of these who overcome, during the kingdom age, will also attain to sonship, (Rev. 21: 7,) and like those of the gospel age, (Rev. 2: 7,) have right to the tree

of life. This, however, is only age-lasting life, incorruptible flesh life, the only life pertaining to the holy place, and prior to passing into the holiest, beyond the second vail, or second Adam flesh life. This completed second man life. is all that the second man Adam can impart; "This is the record, that God hath given to us eternal (age-lasting) life; and that life is in His Son," (1 John 5: 11.) God only hath immortality. Those who claim that man is raised immortal, and that incorruption is immortality, are as much in the dark, as are those who claim that man while in the court, and appointed unto death, is immortal. These men know nothing, and mostly care nothing about the true tabernacle system of which Jesus is the minister. And yet they think they have the truth, and so build for the fire, "with hay, wood, and stubble,"

The holy place is Christ's kingdom, the dominion lost by Adam; and the gospel is the good news of that kingdom. This restitution of all things is the "one faith" lost by christendom, now engaged in preaching fables. One thing which has led to this falling away, is the mistaken idea that they now have the new life which is their's only in promise; believed to be attained at conversion, instead of at the coming of Christ. The body of Christ is spoken of as if it were already resurrected, "born from the dead." If it were so, it would indeed, be "IN the holy place;" and two things would follow; it would be sinless, and INCORRUPTIBLE. It would be "within the vail," the first vail.

One who has been "buried with Christ in baptism, and raised to newness of life," a mere figure of death and resurrection, is spoken of as if it were real death and resurrection; that which carries us from the court through the first vail, and so into the holy place. And "if ye be risen with Christ, seek those things that are above." Now every one who will use his senses can see that this is only a figure; that such baptism carries one through the vail, only in figure; that it is being "planted in the LIKENESS of his death," and not in real death. And a figure is the letter of the word.

Holiness belongs to the holy place, to man, delivered from the bondage of corruption, "the body of this death; even as immortality belongs to the Most Holy, God's kingdom beyond the second vail, or second man condition. And as flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Nothing more fanatical can be imagined than that one in the bondage of corruption, is now putting on incorruption. Think of it; a man going down towards the grave, while "putting on incorruption." Christ himself did not do it. Much less could such an one be putting on immortality. "To the law and testimony, if they speak not in accordance with this, there is no light in them." Take heed to yourselves, that ye lose not that which ye have heard. The law marks a clean cut division between the court, the holy place, and the most holy; no mingling, no confusion. Every atom of this corruption will be eliminated, and our "flesh become fresher than childhood," cleansed from every effect of the fall, absolutely clean from the body of this death, before this corruptible, (what the unfallen man was,) will put on incorruption. Read your Bible! Corruption will never put on incorruption; the change will never occur, or even begin, with any living man while in the bondage of corruption. We that are alive and remain, must first be cleansed, before that change to the second man nature. The dead, sown in corruption, will be raised in incorruption; but it is not that body thou sowest. These men who teach such confusion, such blending of the court and the holy place, and even the Most Holy, in this fallen corruptible and corrupt condition of man, know nothing of "the true tabernacle which the Lord pitched." or of the lesson contained in the figure.

If they understood the law and testimony, and would preach in accordance with that, every error would be eliminated. Men would no longer teach that the atonement was made by the suffering of Christ on the cross. If it was, then in the law, which is a God given pattern of heavenly things, the atonement was NOT made with the blood (life) of the sin offering taken into the holy places within the vail, as it is written; but

was made by the sufferings of the victim, while it was being slain in the court. Every Bible reader knows that this was not true. The atonement was made in the holy places, and with the blood carried within the vail; and not by the suffering, or the death of the victim. It is true, it must die, or its blood could not be carried within the vail. So Christ must die, before his blood (life) could be taken within the vail. But did he do that? He has gone into the holy places to appear in the presence of God for us. (Heb. 9:24;) but did he take the life that was sacrificed on the cross as a sin offering, into the holy places? If he is alive again, he certainly did. He laid down his life that he might make the atonement, did he not? And it was the Fathers' love for the world that caused it. Now notice how accurately he fulfilled the law concerning the carrying of the blood (life) within the vail. He must sacrifice it, give it up to death, then take it into the holy places in order to make the atonement.

"My Father loveth me because I lay down my life (blood) that I might take it again." He was preparing to make the atonement; he himself being the sin-offering. First, his blood must be shed, his life given up; then that life—no other life would answer,—must be carried into the holy places. He had power to lay down his life; and he had power to take it again; did he do it? If not, then no atonement can be made: for it is easier for heaven and earth to pass, than one jot or tittle of the law, until all be fulfilled.

Do theologians who entirely ignore this true tabernacle system, abolish the holy place and second vail, have the atonement made by the sufferings of the victim, and have but one vail between the court and the holiest, speak in harmony with the law and testimony? The reader knows they do not. If then you continue to follow such teaching, you know what the outcome will be, in deliberately choosing darkness instead of light.

If God has a true tabernacle system of which that of the law was a figure, and Christ is the minister; is it not safer to believe and follow its teaching, than to be

deceived by cunningly devised fables? If we expect our worship to be acceptable to God, we must worship in spirit and in truth. As Jesus is minister of the TRUE tabernacle of which we ourselves form a part, we ought to expect that every jot and tittle of the pattern will have a fulfilment. There are those who say, So many differing views are taught by the thousand and one sects, that we do not know what to believe. To the law and testimony; if they speak not in accordance with this, you certainly may know what NOT to believe. There be many antichrists. Try the spirits. But how? You have the rule; By the law and testimony. The testimony is that "the new made living way into the holiest, is through the vail," and that the vail of this true tabernacle is the flesh; and that our forerunner has gone in through that vail, into heaven itself. And further, after rending the FIRST vail through death, he rose, no more to return to corruption; was clothed in flesh, ascended on high, entering into the holiest, beyond the second vail, by a living way. Also, that He that raised Christ from the dead, shall also quicken our mortal bodies; and that in due time we shall enter into the holiest, by the blood of Jesus, and enter by a living way. Thus we can trace the way from the court through the holy place and Christ's kingdom, and on through the second vail, to the kingdom of God, that flesh and blood cannot inherit. And know that it is "according to the law and testimony." We can follow the resurrected Christ, the Minister of the TRUE tabernacle, in his going in to make the atonement, step by step, by simply observing the LAW concerning the going in of the high priest, in the figure then present, of the true tabernacle; knowing that every jot of the law concerning his going in, had a fulfilment; even though the graves had to be opened; since it is easier for heaven and earth to pass, than one jot to fail. Aaron was to put on his high priest robe of office on going in to the presence of God to make the atonement. These holy garments were made "for glory and for beauty," (Exo. 28:2.) But first, he must "wash his flesh with water, and so put them on," (Lev. 16; 4.)

Now see the fulfilment of the law, as our High Priest goes into the true tabernacle to make the atonement. First, before being thus glorified, he must "wash his flesh with water." How did he do it? The letter kills; on the new covenant plain, we, the church, his body, are bone of his bones, and flesh of his flesh, and are "washed with water by the word." For the forty days after he entered the holy place, he did thus wash his flesh.—He who cannot recognize this fulfilment of the law concerning his going in to make the atonement, "cannot discern spiritual things;" and have no further use for this paper.—The high priest was to thus wash his flesh before putting on his holy linen garments made for beauty and glory. Our Minister of the true tabernacle, was thus glorified after the forty days, and before the fiftieth; the Holy Ghost not being given until Jesus was thus glorified. (see John 7: 39.)

Another grand event must also transpire; It was not merely the hands and feet, as on ordinary occasions, but the entire flesh of the high priest that must be washed; hence, it was necessary to unlock the door of SHEOL. reclothe the sleeping saints, that they might be present at the washing of his flesh. Not all, but only those ancient worthies who were to be incorporated into the new covenant church, the body of Christ. Did so wonderful an event transpire that his flesh might be washed? The patriarchs and prophets could not be of the body of Christ, had they not been thus washed; since it is easier for heaven and earth to pass, than one jot of the law, until all be fulfilled.

This was not a resurrection FROM the dead, but OF the dead; for the dead in Christ are not raised, nor first resurrection occur until the last trump. At the second washing when the High Priest comes out, all his body, grown to its full dimensions will be together in the holy place, after he puts off his present High Priest glory, (Lev. 16: 23.)

Who is speaking in accordance with the law and testimony among all the false teaching and false prophets of this "evil day"? Not one of them all speak in harmony with the law, or understand this, the plainest of all teaching concerning the true tabernacle, and manner of the going in, and coming out of our High Priest. And yet how eager are the many to run after this false, superficial antichrist teaching; and will not endure sound doctrine.

THE ONE WEEK.

The full "week," or seven thousand years is given to humanity for their development. Six of these days to the natural man to do his work and get his bread by the sweat of his face; while the seventh is the day of the Lord, and belongs to the spiritual man. Under the law, which was a figure, six days were given to the natural man, at the end of which all his work was to cease, almost as completely as if he had ceased to be. It was never thus fully observed, but being a type its fulfilment is certain; since "it is easier for heaven and earth to pass, than one jot of the law until all be fulfilled." There is but one great week, and when its six days end, and the seventh is fully ushered in, the natural man will have forever ceased from his work and be transformed into the spiritual man, and will worship in the holy place, the sanctuary of God. There will be no confusion, no mingling of the natural man and HIS work, and the spiritual man and his worship. God is not a God of confusion; the LAW is a figure or type to be fulfilled; and it is God, not man, who ordained its fulfilment; hence, not one jot will fail. The seventh day sabbath, ordained because God rested, will certainly be fulfilled, if heaven and earth endures. It is fulfilled in that of which it is a figure; keeping or not keeping it by the natural man (who never kept it) has nothing to do with its fulfilment. The six days given to the natural man are fulfilled by the six days of God's week, in which man has indeed, done his own work; but the seventh is the sabbath of the Lord, and belongs, in all its work, and all its worship, to the sanctuary, or holy place beyond the first vail.

God will not permit the old Adam man or his work,

to pollute the sanctuary, as our age-to-come brethren, and others like Prof. Totten, who know nothing of the true tabernacle or its plan for bringing man to God, so persistently claim. It is not "First the natural, and afterward a mingling of natural and spiritual. Read 1 Cor. 15: 46; Then cease to teach or believe contrary to the law and testimony, as all christendom, not called to this prophetic movement of Matt. 25: 1, the closing movement of the gospel age, and compelling message of Luke 14: 23; and all factions who have gone out of this movement, are now doing. Not one among all these factions, and confusion of tongues, who, starting in the beginning of the movement in 1843-4; beginning with Seventh day Adventists, then Age-to come believers calling themselves The church of God; Second Adventists, Christidelphians, and the score, more or less, of factions; Russellites, Patonites, Adamites, and a continued babylon too numerous to mention, around Pittsburg, Pa. Chicago. Ill. and many other places, know anything of the true tabernacle or its teaching. False teachers, false Christs, false Gods, having no knowledge of the "one faith," the "unity of the faith, or knowledge of the Son of God." as is painfully manifested by their unscriptural claims and teaching; being entirely out of harmony with "the law and testimony;" blind leaders of the blind. What do they know of the law? a shadow of good things to come: as certain of a fulfilment in the true tabernacle of which Jesus is the Minister, as God is God. [Ask them if the atonement was made with the blood taken into the holy place, as the law directs; or by the slaying of the sin offering, "crucified without the gate," (Heb. 13: 11, 12,) and hear their answer.] Ask them if our High Priest evaded the law concerning the washing of his flesh, on going in to make the atonement; or did he fulfil it? Put the question to any of these self-sent teachers throughout christendom, already "spewed out of his mouth;" or to any one of these numerous factions, and if they speak not in accordance with the law and testimony, and you love darkness, receive them into your houses, bid them God speed,

and be partaker of their sins, if you are prepared to abide the consequences. These people are only babes in Christ, and cannot understand the spirit of the law no matter how plainly it is presented to them.

Prof. Totten in a recent Leaflet made the statement, that "man would fulfil his week," the seven thousand years of earthly life; meaning, doubtless, that the natural man would remain not only for the six "days," but also for the seventh, or day of the Lord; doubtless thinking he had a strong position to prove that Israel after the flesh, would be restored, and share in the glory of the kingdom belonging to the resurrected Christ and his saints, who "take the kingdom under the whole heavens." Thus not only making corruption share the kingdom with incorruption; but the son of the bondwoman, inherit with the son of the free woman. Man will fulfil his "week;" but the law required a change from the six days, to that of the seventh, as great in the letter, as that between the natural and the spiritual man. They were not only to cease from their own works, but also from their own thoughts; making them, as far as could be in the letter, new creatures; or would have done so, if they had kept it with a perfect heart. But do not doubt that when fulfilled, every jot and tittle of the law pertaining to the sabbath will have its complete spiritual character as applied to both body and mind. That is, the change in man, from the six days to the seventh, will be in fact, all that the law, kept with a perfect heart, typifies; namely, that body and mind be entirely devoted to the worship in the sanctuary. And that the law regarding the sabbath may have its God-ordained fulfilment, be assured that man on entering this antitypical Sabbath, or "day of the Lord," will have in body and mind, a nature adapted to the day. In short, the natural man for the six days of God's great week, and the spiritual man for the seventh day.

Surely man will fulfil his "week;" but to be in accordance with the law and testimony, a great change must transpire both in man and in the character of his work from that of the six days to that of the seventh.

That week of seven days was a very important feature of the law, and like all the law is a shadow of something to be fulfilled. The six thousand fulfills the six days given to the natural man and natural things; and the seventh day will be fulfilled by the spiritual man, in harmony with, "first the natural; and afterward that which is spiritual." Now what can fulfil the law concerning the seventh day, or day of the Lord, like the "day of the Lord" itself? The law was never obeyed by that house of servants; if obeyed, it would have given them eternal life without a Christ, (Matt. 19: 17;) the law being ordained unto life. But "what the law could not do because of the weakness of the flesh, God sent forth his Son" to deliver us from that weakness by restitution; "O wretched man that I am who shall deliver me," etc. Man in the weakness of sinful flesh, chained to the body of this death, CANNOT obey the law ordained unto life; and God who changeth not, sent forth his Son to bring man into a condition in which he can obey the law of God. And the spiritual man, with the whole groaning creation "every creature," delivered from the bondage of corruption, will be in that condition. The fulfilment of the law is with God: and we may trust him that not only that referring to the seventh day, but every jot and tittle, will have a fulfilment, but not by the natural man.

Now I ask the reader, Is this not in accordance with the law and testimony? There is no Scripture teaching a mixed condition of resurrected saints, raised incorruptible; and man still in the bondage of corruption sharing the glory of Christ's kingdom, not one. But there is abundant Scripture proof to the contrary, notwithstanding two CLASSES of mankind are to be in his kingdom. Saints who have overcome, and hence, are sons, (Rev. 21: 7,) and the groaning creation who are waiting for the manifestation of the sons; and who are to be delivered from this bondage "into the glorious liberty of the children of God." The same liberty from the bondage of corruption, but still servants, not sons. Thus corruption cannot inherit incorruption.

Of these two classes, "the nations of them which

are saved," (Rev. 21: 24,) and who walk in the light of the city; (saved from the bondage of corruption,) "For God will have all men to be saved, and come to a knowledge of the truth;" these nations walk in the light of the city; while those who constitute the city, the church of the firstborn, can die no more, on such the second death hath no power, while the others, who come forth unto the resurrection of judgement, MAY die again. These are the two classes who will be in the kingdom; rulers, and ruled; but all resurrected. No son of the bondwoman, man born of the flesh, will be there; "For the son of the bondwoman shall not be heir with the son of the free woman." Nor can the sabbath be fulfilled by the natural man.

THE ENDING OF THE GOSPEL AGE.

Apostles, prophets, evangelists, pastors, and teachers, are set in the church for the perfecting of the saints UNTIL, (mark this,) we ALL come into the unity of the faith, and of the knowledge of the Son of God, unto a fulgrown man; unto the measure of the stature of the fulness of Christ," (Eph. 4: 12, 13.)

When Christ comes "suddenly to the temple," the church, (Mal. 3: 1,) the above will be its condition. Of this, of course, there can be no question. These helps, in their order, beginning with apostles and ending with teachers, cease only when "we ALL" attain to the stature of Christ. The growth being on this wise; "we all" come into the "one faith;" then to the knowledge of the Son of God, unto the fullgrown man, to be completed only on attaining to the stature of Christ. This truly will be a glorious ending of the gospel age; when WE, the living ECCLESIA, shall all attain, in our inward man, to the stature of Christ; and do the works that he did, and even greater works.

Christ is "to be glorified in his saints, and marvelled at, IN all them that believe in that day." Growing up into Christ until we all come to his stature, or age, (mar.) for he grew in wisdom, and literally, in

stature, (Luke 2 : 52,) unto the fullgrown man, when the Spirit, like a dove, rested upon him and endued him with power to overcome, and do his mighty works; so his body, the church, (of which he was an epitomy,) on coming to the fullgrown man, every member being fully mature, will, like him, be endued with power to overcome, and do the works that he did, and mightier works, because he went to the Father, to make the atonement. And the world will marvel because of all these mighty works.

To come to the stature of Christ, implies a wonderful growth both in knowledge and power with God. It implies first, that all knowledge designed for and imparted to the church militant should be acquired; and second, by a direct quickening, or anointing by the Holy Spirit. Christ, means anointed. Hence, Jesus did not come to the stature of the Christ on the natural plane, until he was "anointed with the Holy Ghost and with power;" nor did he do any mighty works until then. And to come to his stature, our inward man, the mind, (com. Rom. 7 : 22, 23,) must be equal to that of the anointed Jesus. This is a startling and yet a Scriptural claim. How else can we come to his stature? But there is no room for this question. "All things which I have heard of my Father, I have made known to you, (John 15 : 15.) When we have all he made known to the church, revealed, but not then understood; we shall have all the truth into which the Spirit was to lead the church; all that Christ had heard from his Father. After which we are to be quickened into life by the Spirit of God; into the same kind, or degree of life that Jesus had, as we will show. When thus made alive, and having a knowledge of all things which God had made known to Christ, we shall have come to his stature, and have the promise of doing greater works than did Christ.

This promised quickening our mortal bodies will be "at his coming." To quicken, is to impart some degree of life; in gestation there is a time when a child is quickened, which is only conditional, not independent life. On the spiritual or resurrection plain, "The

Father raiseth up the dead and quickeneth them;" this is being made alive IN Christ, (the embodiment of the mother system.) after which, Christ imparts age-lasting, or completed second Adam life. mistranslated eternal life. All who died in Adam, all mankind, will in due time be made alive in Christ; because the life of the world is now in Christ, hid with him in God, even as it was once hid in Adam. If it had not been in Adam he could not have lost it for all mankind; if it is not hid with Christ in God, there could be no restitution through the "second man; hid with him in God, because all life is imparted by the one Father; Christ being only the head of the mother system which develops the life imparted by the Father.

To be made alive IN Christ, is being quickened on the second man plane; it restores the life lost in Adam. It is conditional. As the Father raiseth up the dead and quickeneth them, so the Son quickeneth whom he will. He gives eternal (age-lasting) life. The Father quickens all, all that are in the grave shall hear his voice, and come forth. But the Son quickens only such as hear his voice and follow him. Age-lasting life is the perfected second Adam life, a life that CANNOT end in death, but takes on the more abundant life of God and immortality beyond the second vail, the second human or resurrected life. The order being, first, the natural man, born of woman; to come to an end when the "stone smites the image," and the son of the bond woman is cast out of the inheritance; after which the spiritual man, born from the dead, takes the kingdom. This perfected second earthly life to end only in immortality, a spirit condition entered into after the thousand years, when God becomes ALL in all. Then our home will be heaven itself, beyond the bounds of time but not of space.

I will now state the chronological order of the closing events of the gospel age, and KOSMOS, or old Adam world as brought out in this prophetic movement in fulfilment of the parable of the ten virgins, (Matt. 25,) to end only with the coming of the Bridegroom, when they that are ready go in with him to the marriage.

Most of our readers have the diagram and understand the time arguments; hence, for the sake of clearness, I will give the order and nature of events connected with the ending of the gospel age, and bringing in of the restitution, in accordance with the law and testimony, as brought out by these arguments, without repeating them. Thus presenting to the reader an outline of coming events as we see them.

Those in this movement, which began in 1840, and is about to end with the coming of the Bridegroom; understand that it is the compelling message of Luke 14: 23, by which the house is filled. That the compelling power is in the clearness, harmony, and beauty of the Scriptural plan of regeneration, and man's development to his ultimate immortal God condition, as made to appear during the development of members of this body into "the unity of the faith; and of the knowledge of the Son of God, unto the fullgrown man. A knowledge of the only true God, and Jesus Christ whom he hath sent, such as hitherto none but Christ himself could comprehend; embracing "All things which he had heard of his Father," (John 15: 15.)

To this we in this movement have now almost or quite attained.—No intelligent person believing that Christ is about to come, can deny that when he comes the true church must be in just this fullgrown condition; if they will compare John 15: 15; 16: 13; Eph. 4: 11–13, and believe what is written. Hence, none can deny that ours is a logical position. And that in making the above claim, we are the only people who can intelligently believe his coming is at hand.—

On coming to the "fullgrown man," there is still a tarrying; "having done all," we have need of patience, etc. This seems to be our present condition. There may yet be here and there one to come in before his house is filled. But in the spring of 1903, directly after the passover feast, the evidence is, that Christ will come suddenly to his temple and sit as a refiners fire. That this first stage of his coming marks the beginning of "the days of the Son of man," in which he is to be as the lightning. That he will retain his High Priest

glory, and remain invisible to us until 1906, when our sins being born away, our restitution accomplished, the dead in Christ will be raised, and WE shall be changed.

When Christ thus comes, they that are Christ's are made alive IN him; begotten by the Father, on the second man plane. This being made alive in Christ, is promised to all mankind in due time, every man in his own order. Begotten by the one Father, imparts conditional life; such life must be developed into eternal (age-lasting) life in the mother, the free woman covenant, if it is to become self supporting or age-lasting; that is, if it ever comes to full birth. After being quickened by the Father, (who raiseth up the dead and quickeneth them, John 5: 21;) the conditions for eternal life, the life that is in Christ, (1 John 5: 11,) are the same as set before Adam; obedience and life; disobedience and death. If they die, during gestation, it is a second death, for which no sacrifice is provided, hence no recovery.

This quickening of our mortal bodies, by the Spirit of Him who raised Christ from the dead; is what we expect in 1903; after which WE shall be on probation for the maintainance of this newly begotten life. And on overcoming, shall have right to the tree of life and can die no more. The only difference between the church and the world is, we LEARN to appreciate obedience during this present lost condition, so as to delight in the law of God after the inward man, but how to perform we find not. But delivered from the weakness of sinful flesh, (this dying condition,) being quickened with restored life, and already delighting in the law of God, the law of our members can no longer control the law of our mind; and we overcome. While the world must learn obedience in the next life.

This quickening of our mortal bodies, imparting the power to an already fullgrown INWARD man, is because of the atonement being completed just when the High Priest is about to have our sins born away, (blotted out,) when He sends Jesus, (Acts 3: 21; Lev. 16: 21.) This is before he comes into the tabernacle of the congregation and lays off his High Priest robe, to wash

his flesh; and therefore, while yet in his High Priest glory, as the lightning, etc. as seen by Paul. After our sins are born away, all effects of sin and the fall, so that "our flesh becomes fresher than childhood;" he puts off that glory to wash his flesh; and so comes to his church, in like manner as they saw him go.

How simple and yet grand is the truth when seen in strict accordance with the law and testimony.

Now "ye are dead and your life is hid with Christ." When our mortal bodies are quickened by the Father, we shall have conditional life, such life as Adam had and lost; and Christ had and brought forth judgement unto victory. This quickening therefore, brings us to the stature of Christ. The fullgrown man, brings our inward man, the mind, to a knowledge of "all he had heard from his Father;" and God was his only teacher. And the quickening gives the same unforfeited conditional life. But not till we overcome, even as he overcame, will we secure eternal life. Thus the Father quickens, and the Son matures.

Think it not strange, brethren, that the gospel age can end only by "we that are alive and remain," coming to the stature of the earthly Christ; seeing that after a little, we shall be like the heavenly Christ, For we shall see him as he is.

The time, 1903 is, beyond all question, the best supported time argument of the entire movement. It is the only one in which the actual coming of Christ is the one event to be realized, IF the argument is sound. Every other argument during this movement; that for 1844, 1873, 1878, 1882, 1885, and 1889, were all correct, and still hold their true place in the diagram for the ending of the gospel age; making thus far a complete counterpart to the ending of the Jewish age. It is true we expected Christ at each of the six points, but at no one of them did the Scripture language necessarily call for his coming. We thought he would come at the end of the 2300 "days," but the prophecy did not say so. We expected him in 1873, at the end of the 6000 years from man's CREATION, but Scripture nowhere affirmed it. Again in 1878, we looked for

him; but there was no real evidence to prove it.—Of course we had, at all these definite points, various arguments to support them, and, as we have since learned, they were fulfilments of prophecy, but of events not immediately connected with the coming of Christ. In 1882, we supposed he would surely come; the jubilee of jubilees, 50 times 50 years from the last typical jubilee, ending 13 years before the captivity, ended with the Jewish ecclesiastical year 1881, which ended in the spring of 1882; thus: 13, and 70, ended at 1st year of Cyrus B. C. 536; all of which, 13, 70, 536, B. C. and 1881, A. D.; make 2500 years, one great antitypical cycle. When, if the law was fulfilled, "the times of restitution" should begin. And according to Acts 3: 21, Jesus should come. This was a strong and beautiful argument. But we did not then know that there were to be 70 cycles in all, before the restitution of antitypical Israel would begin, and that the 70th, or last 50 year cycle, was to fulfil another feature of the law, requiring the firstfruits of those to be delivered from bondage to go out free, before jubilee year. 19 cycles passed from the division of the land, where the jubilee system began, before the captivity; then this 50 times 50, ending in 1882, made 69 cycles; while one more for the development of firstfruits, completes the 70.

What then did mark the end of the antitypical 50 times 50? the true faith restored, I answer. The restitution of the truth that is to make us free. While the 50 years from 1882, to 1932, is only for work preparatory to the bringing in of the great Jubilee.

The next date to which we looked for the coming of Christ, was 1885, where the "double" of Zion's warfare ended. The warfare of truth against error; not "against flesh and blood." In 1885, the true faith was fully digested by those then in this movement, and ZION'S warfare ended. Our next, and sixth disappointment, and tarrying of the Bridegroom, was in 1889, where the 1335 days ended, and we supposed the dead in Christ would be raised; but still there was delay, unexplained until an examination of the Septuagint translation,—almost invariably quoted by Jesus and

his disciples,—adds "days and seasons, to the end;" making a definite and an indefinite period, as in Dan. 12: 7.

Thus far, the delay, after the virgins start, and this movement to meet the Bridegroom began, is clearly a Scriptural arrangement. No prophetic period, or prophecy is given to designate the time when Christ comes. If he had heard it from his Father, who alone knew the day and hour, it would have been made known to his church; but only the Father knew. How then are we to know? for "that servant upon whom he comes unawares," will have his portion with hypocrites.

During the "time of the end," when knowledge was to increase, and many run to and fro, being so marvelously fulfilled at the present day; the chronological periods of the Bible, marking certain events, were to end in such order as to make a complete counterpart corresponding to the ending of the Jewish age at the first advent, only in reverse order; because the former began with the coming of Jesus; while the gospel age ENDS with his coming. As events connected with the former, followed his coming; and those of the ending of the gospel age precede his coming, they are of necessity in reverse order, as seen in a former diagram.

The diagram of the ending of the Jewish age began at the birth of Jesus, and ended at the destruction of Jerusalem. It was divided thus: His birth; at 12, he entered the temple, definitely revealed, but why the exact time is given never before understood. Baptised at 30; crucified in 3 1-2 years; (the middle of the seventieth week;) end of the 70 weeks determined on Daniel's people, 3 1-2 years later, when the gospel was given to Gentiles; then 34 years until Jerusalem was destroyed.

So the ending of this gospel age is marked by the prophetic periods. The 1290 days of Dan. 12: ended in 1844; and the waiting, while the Bridegroom tarried began. From which time this movement has been filling its place in prophecy by the events which were to precede and include his coming, both in its first phase, on coming suddenly to his temple; as well as

his revelation in flaming fire, at the end of "the times of the Gentiles" in 1915.

During this movement, every phase in the counterpart to the ending of the Jewish age has been thus far fulfilled, and in their exact reverse order, except in one event, his coming to his temple; due to occur in the spring of 1903. When the voice of the seventh thunder will cease, and the angel of the open book lifts his hands to heaven and sware by Him that liveth forever that there shall be DELAY no longer.

It is unnecessary to repeat the arguments, or review the evidence in support of this movement with which all the chronological and prophetic periods marking "The time of the end," are interwoven, making a network of evidence which seems almost invulnerable; since our readers are already familliar with it all. But he who does not see this as a prophetic movement, a fulfilment of the parable of the "ten virgins," during which this wonderful arrangement of these prophetic periods forming a diagram by which the TIME of Christ's coming should be made known, it seems to me, cannot appreciate its strength, or be in the movement.

As no prophecy gives the TIME of Christ's coming, it was not revealed; hence, not even the Son, knew the day and hour; "The times and seasons which the Father had reserved in his own power. Still God designed to make it known, that Christ coming "suddenly to his temple," should not come upon us unawares. To make it known, not by direct revelation, but by the unfolding of events, which would require persistent watching, lest coming suddenly he should find us sleeping. Thus the vision was closed up and sealed until the "Time of the end," when "the wise" would understand.

This arrangement gives us great confidence in the truth of our present position. The ending of any of the prophetic periods at that time, no matter how positive the proof, could not inspire the faith we now have; since the ending of no such period calls for his coming, as we have learned by past disappointments. And a repitition of such arguments could never be stronger evidence than we have already had, and hence, could never again compel belief.

The diagram, however, already fulfilled in six out of the seven

points prior to its ending; and being the only argument that calls for his coming to his temple, and can be fulfilled by nothing else; is taken hold of by our faith with a confidence beyond that of any other "set time for God to have mercy upon Zion," that we have ever looked forward to.

Although events are now clearly outlined to the end of the 70th cycle in 1932, when antitypical Israel. God's son in bondage, will be baptised out of spiritual Egypt; I think the closing events which more immediately apply to the Christ body, so soon to experience marvelous things, will be of more vital interest to our readers; although it should be only to stir up your pure minds by way of remembrance of things you already know.

How do we come to the stature of Christ? Is a question the answer to which should be well understood by all of the one body.

"They that were ready went in with him to the marriage feast, and the door was shut." It is attaining to the fullgrown man, that constitutes the readiness. Our inward man must be ripe before the "wheat is gathered into the barn." We have the unity or oneness of the faith, the restitution faith complete in every feature. We also have a knowledge of the Son of God. Not merely that there is one thus called; but we know his origin, that he came out from the Father, even as the woman was of the man. We know him as "the beginning of the creation of God;" that all else was of God and by the one now called Christ, by whom and for whom all things were made. That he was the archangel, the angel of God's presence, and that God's NAME was in him; hence, he was called God. That he was not a son, until made flesh by being born of woman, a created and beloved son, and became a begotten Son, "the first begotten of the dead," only at his resurrection. That he retains his humanity until his work and reign on earth is ended; that while retaining it he is man, and not a God; but will eventually become "a mighty God, an everlasting Father, a Prince of Peace."

Having come to this degree of knowledge of God and Christ, we are about ripe for that which will bring us to the stature of Christ; namely, the quickening of our mortal bodies, the being made alive in Christ. This is only conditional life, such as Christ had before he overcame; eternal life is given only after we overcome. From this quickening by the Father, when Christ comes to his temple, until 1906, we having attained to the stature of Christ, will be able to overcome even as he overcame.

Our friends doubtless will want to hear how my eyesight is holding out. I think it has failed very little if any during the past few months, which inspires hope that I may not find it necessary to submit to a surgical operation, but can wait till Jesus comes. But if it be otherwise, it may not long delay the paper.

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VOL. 5.] NOV. & DECEMBER, 1901. [No. 9, & 10.

THREE DAYS AND THREE NIGHTS.

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth," (Matt 12: 40.)

Never until now has this vexed question of the time during which our Lord was subject to death been fully and Scripturally understood. If we have come to the fullgrown man in the knowledge of the Son of God, no shadow of doubt or darkness should rest on any part of Christ's earthly experience, at least; nor for that matter, on any feature either of his life or death connected with man's redemption.

This question of the three days and nights, is one never yet satisfactorily answered, although Bible students have wrestled with it for many centuries. But I do not hesitate to say that its solution has now become as Scriptural and easy of understanding as any statement concerning our Lord's earthly life; or of any position connected with this movement.

I will not waste time by referring to the many differing views on this subject, or the unscriptural claims that Christ was crucified at an earlier date than is given, (Mark 15: 42; Luke 23: 54;) as being on Friday, "that is, the day before the sabbath." That sabbath was a "high day," (John 19: 31,) because the preceding day, Friday, being the first day of the feast of unleavened bread, was also a holy day, (Exo. 12: 16.)

That Christ was crucified on Friday, and rose early on the morning of the third day, (Sunday, the first of the week;) no one would have questioned for a mo-

points prior to its ending; and being the only argument that calls for his coming to his temple, and can be fulfilled by nothing else; is taken hold of by our faith with a confidence beyond that of any other "set time for God to have mercy upon Zion," that we have ever looked forward to.

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Having come to this degree of knowledge of God and Christ, we are about ripe for that which will bring us to the stature of Christ; namely, the quickening of our mortal bodies, the being made alive in Christ. This is only conditional life, such as Christ had before he overcame; eternal life is given only after we overcome. From this quickening by the Father, when Christ comes to his temple, until 1906, we having attained to the stature of Christ, will be able to overcome even as he overcame.

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That Christ was crucified on Friday, and rose early on the morning of the third day, (Sunday, the first of the week;) no one would have questioned for a mo-

ment if the three days and three nights could be found. The three days were all right; Friday, Saturday, their sabbath, and early Sunday morning, the first day of the week, he rose and appeared first to Mary. It not being necessary or even possible to claim more than a few moments of that third day, just enough to include it in the count. To this we are shut in; because on the same day, when on the way to Emmaus, they declare that he was delivered to be condemned to death, and that "to day is the third day since these things were done," (Luke 24: 20, 21.)—The claim is now being made by some, and is being published in "The Restitution" paper, that Christ was not raised on Sunday morning, but at an earlier date, and was crucified on Wednesday.—But these men "do err, not knowing the Scriptures." Christ was firstfruits, the wave sheaf, to be cut down and kept until the morrow after the sabbath, and waved before the Lord; and it is written that Christ both died, and rose again "the third day, according to the Scriptures." And that same day he journeyed to Emmaus, was "the third day."—It is easy enough to detect error, by the law and testimony.

Christ being crucified on Friday, at the ninth hour, gives the "three days" all right; but it is the "three nights," that must be accounted for; with no posibility of changing the time of his crucifixion on Friday, or his resurrection on Sunday, the third day. "The Son of man shall be three days and three nights in the heart of the earth." This was said to "an evil and adulterous generation seeking after a sign," (Matt. 12: 39.) Let us tread softly; Jesus never spake plainly to them that are without, but always in parable or dark sayings, "that hearing they might hear and not understand;" and how truly it has been fulfilled in this, as in many other of his sayings.

In the heart of man, means the "secret purpose," not the literal heart; that is the letter, not the spirit of the saying. In the heart of the earth, means death, the secret place; "O that thou wouldest hide me in SHEOL, that thou wouldest keep me secret," etc. The ME referred to, being the soul, the life, not the body.

Christ's soul was given up to death, but did not remain long under its dominion; "Thou wilt not leave my soul in SHEOL," nor did his flesh see corruption.

The question now before us is, when did Christ sacrifice his life? not in the letter, but in the spirit. Let me ask another question; when, according to the spirit of the law as taught by Jesus, does a man commit adultery? The Jews understood the letter, but not the spirit of the law; "The words that I speak, they are spirit, they are life; the letter kills, the spirit," etc. Let me illustrate; suppose Hobson and his men when they volunteered to sink that craft, had known they were going to certain death, and yet voluntarily offered to sacrifice their lives for their country. When did they in spirit, make the sacrifice? No answer is necessary. In letter, they would have given up their life when actually dying, but in spirit, at the corresponding time Jesus says a man commits adultery. The act of virtue or of sin, pertains to the mind rather than to the body. God sees the spirit of the act, we only the outward manifestation flowing from it. But we need no argument, since there is absolute proof that, as God sees it, "Christ our passover laid down his life in the garden, at the hour of six, or at the moment "between the two evenings" when the law required the life of the passover lamb; at which moment Christ's "soul was sorrowful even unto death." And more, it was then he shed his blood.

Blood is only a figure to represent the life; hence, he shed his blood in figure, sweating, as it were, great drops of blood. The law is a "shadow of heavenly things," and "is spiritual;" man was to keep or obey it, but God attends to its fulfilment in that of which it is a shadow. "And it is easier for heaven and earth to pass than one jot of the law until all be fulfilled." Do not imagine, therefore, that we can enter too minutely into its teaching, or denounce too severely that which is not in accordance with it. They were to kill the passover lamb in the evening, (mar. between the two evenings) of the 14 day of the first month," (Exo. 12: 6; Luke 22: 7.) In KEEPING the law, THEY were

to take the life of the lamb; in its fulfilment in Christ, he says, "No man taketh it from me, but I lay it down of myself," (John 10: 18.) They "crucified the Lord of glory," but could not kill the soul, (the life;) since death, or he that has the power of death, had no claim on his life; man could not take it, he must lay it down of his own free will.

"I came not to destroy the law and prophets, but to fulfil." Did he fulfil, or destroy that part of the law pertaining to the slaying of the lamb? If he fulfilled it, he shed his blood, and gave his life over to death, on the evening of the 14th of the first month, when the hour came that the Son of man must be betrayed to be crucified, (Matt. 26: 2.) The betrayal, every where, as in this chapter where it is referred to seven times, is spoken of far more in all the four books, than is the crucifixion, since there was a definite hour foreshadowed for its fulfilment. Christ laid his life on the altar and gave it up, in the garden at the hour and moment required for the fulfilment of the law; when thus renounced, his right to it given up, it was then forfeited as a sin offering and became just what our life is; and we are dead; forfeited life not being recognized as life, under the new Covenant; hence, our life is hid with Christ in God. And Jesus, on renouncing his life, not forfeited until then, dropped to our condition, made sin for us. It was his unforfeited life that made him invulnerable to death. He himself affirms it; "Except a corn of wheat fall into the ground and die, it abideth alone." He could abide, but could bring forth no fruit. When he laid down that unforfeited life and became as we are, made sin, and subject to death, he died as truly as we are now dead, and in like sense; having no life that could abide. From that moment, the life by which the atonement was to be made, was hid in God, as ours is now hid with Christ in God.

The earth is cursed for man's sake; and the heart of the earth, is the consummation of the curse in death. And not until a corn of wheat falls into the earth does it die. Jesus fell into the heart of the earth, "descended into the lowest parts of the earth," not in the letter, there is no lowest part, unless it is its center; but in spirit, death is the lowest; descending there, when he laid down his abiding life and became what we are soul and body, of the earth earthy. Made sin for us, he came under the curse of God. This was the cup his Father gave him to drink.

A corn of wheat falls into the ground and dies; not dies and falls into the ground. He did not die, and fall into the heart of the earth, as at his burial; but fell into the heart of the earth and died.

When crucified, he had no virtue in him; the life by which the atonement was to be made had been given up, to be taken again into the holy place when he rose "no more to return to corruption." After he gave up his ABIDING life, which no man could take from him, he could then be crucified and die. Before that, having an unforfeted life, he could not be killed; nothing could take that life until he himself should give it up. Now what I am trying to make plain is, when, after praying that if possible, the cup might pass; he became "sorrowful even unto death," and mentally accepted the cup, in his heart he gave up his life and died in precisely the same sense that Jesus says a man commits adultery; it is accomplished in spirit, before it is carried out in letter.

Christ laid down his life, in spirit, in the garden; even as the first man lost his life in the garden; God's figures are perfect. In the letter, Adam died centuries after he lost his life in spirit. He had unforfeited life; so had Christ. What life did Adam lose when he sinned? Abiding life, that which brought death on all our race? His death when 930 years old, brought no evil on mankind. Life is not a thing we can see and handle; he was the same the next day, and yet he was what Jesus called dead, when he said, "Let the dead bury their dead." His unforfeited life was gone so that he could not impart it to others; that virtue was gone; he was a body without the life. Jesus died in the REAL spirit of the word, in the garden, and the next day, Friday, it was carried out in the letter; the "letter kills; the spirit giveth life."—This will be ful-

ly appreciated presently.—Christ died like Adam, the figure; he sacrificed himself. Adam was not deceived but came down of his own will, laid down his own life.

When Christ gave up his unforfeited life, and became subject to death, he passed through a change equivalent to that experienced by Adam in his fall; no wonder, sinless as he was, "his soul was sorrowful even unto death." It was spiritual death, being made a curse for us; a condition in which God would forsake him. He was not a coward. he could endure crucifixion as bravely as did the thieves, and they could join the multitude in reviling him, It was not the shame, he knew the outcome and could despise the shame, as being made sin for us, he bore our sins in his own body on the tree. Bore them as we who are real sinners, bear them, the thieves for instance; since sin when it is finished bringeth forth death. He had given up the sinless condition and its unforfeited life, and stept as it were, into our shoes, to come under the curse as we are under it, and die as we die. As in the figure, Adam, though not deceived, sacrificed himself

The crucifixion was nothing, martyrs have joyfully suffered a more painful death. That was not it, O no! his strong cries and tears and agony was in the garden; when that was passed and he came forth to be betrayed to be crucified, the bitterness of the real death was passed; and "like a lamb dumb before his shearers, so opened he not his mouth." The sacrifice made, the cup drained of all its bitterness; he could now "endure the cross, despising the shame, for the joy set before him in bringing many sons to glory."

"Christ died for our sins, according to the Scriptures;" and "The law is spiritual." As the passover Lamb, the law demanded his death on the evening of the 14th day of the first month at the time of his agony and not at the ninth hour of the 15th day. Jesus did not come to destroy, but to fulfil the law. Did he fulfil it in both the spirit and the letter? we think he did. And yet it is too often that we see only the letter.

When Christ laid down his life in the garden, and

was made sin for us, and became accursed of God, he experienced a death such as Adam experienced; that is, his abiding life had been taken away; and as a sin offering, the body was there to be disposed of, but the blood, the unforfeited life by which the atonement was to be made, had gone out of it. And the law required that the dead body having no value, should be taken without the camp and burned; "The flesh profiteth nothing." "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate," (Heb. 13:11, 12.) The apostle is referring to Lev. 16:27; "And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn their flesh, etc. with fire." While in verse 17, it is written, "And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement IN THE HOLY (place, is a supplied word,) until he comeforth and hath made an atonement." Thus the atonement was made with the blood taken into the holy places, and was not completed until "he came out." Now is there any one who will claim that under the law, the atonement was NOT made with the blood taken into the holy places, but was made by the sufferings of those beasts while their blood was being taken from them?

The law is a pattern or figure of the true. "Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, to appear in the presence of God for us," (Heb. 9:24.) Do those who claim that the atonement made by Christ as our sin offering, was made on the cross by his death, and NOT by his blood (life) that he laid down, and took it again into heaven itself, speak according to the law and testimony, or contrary to it, and according to traditional ideas? which? If not in accordance with the former, "it is because there is no light in them," and they will fall into the ditch.

Christendom have lost the true faith, been turned to fables, and will not endure sound doctrine. Whoever centers their worship around the Christ after the flesh, and look there for the atonement, are worshiping around and through the body of the sin offering as it was being burned without the camp; after that by which the atonement was to be made had passed out of it. Christ after the flesh, was not a priest, but a sin offering; and before he gave up the life by which the atonement was to be made, not being a mediator, we could not approach God in Christ's name; much less after his spiritual life was gone. Such worship is sowing to the flesh, and when Christ comes the MANY thus sowing will reap corruption. If as a sin offering he at the same time was a Mediator, why does not his name appear in the Lord's prayer?

If the atonement was made around the accursed tree, and that was the holy place, instead of "heaven itself," as the apostle affirms; why was any human being present? "And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement, until he has made the atonement and come forth." Hence, "No man has ascended to heaven, but the Son of man that came down from heaven."

We have reserved, and have yet to present the most convincing proof of the truth of our position that the period of "three days and three nights," began where the law required the slaying of the lamb; proof that amounts to absolute mathematical knowledge.

It is an imposibility to have a period of time measuring three days and three nights, to end on the third DAY, unless it begins with a night. Ingersoll could have confounded christendom (who see only the letter) had he recognized this fact. Christ was crucified on the first of the three days, "and rose again on the third day, according to the Scriptures." And there is but one day and two nights between the first day and the third day: Thus; Thursday night in the garden. 1st DAY. 2nd DAY. 3rd DAY.

If there was no night counted before the first day, it

is impossible to have a period of three days and three nights; since he was not in the heart of the earth whatever that may mean, one night after he rose on the third day. Hence, the time MUST have began on Thursday night, when he gave up his life, as there is no other way to count the three nights.

He hung on the cross from the sixth hour, noon, to the ninth hour, three hours, when he died. This was on Friday, the day before their sabbath, the 15th day of the first month, the first day of the passover feast, (Lev. 23: 6;) on which day all left over of the passover lamb from that first night, like the body of the sin offering, was to be burned; "ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire," (Exo. 12: 10.) Here again we find that what man did both in condemning and crucifying him, was only disposing of the body of the sin offering, after the virtue had departed from it.

Jesus had two natures, and lived a dual life. Having "the nature of the seed of Abraham," and being tempted in all points as we are; reveals his fallen nature which he had from his mother. But that which he received from his Father was an unfallen nature, such as the sinless Adam had. He was not sent to the Gentiles, but only to the Jews; and yet his unforfeited life, all he had from his Father as the seed of promise, was for the world, not merely for the Jew, or natural Israel; since being really of the bondwoman, they and their claims as the seed of promise, was to pass away with HIS bondwoman nature; so that henceforth, we are to know no man after the flesh.

As our passover, the part WE are to "eat," was given up to God, in the garden, and what was left till the morning, (the only portion sent exclusively to the Jew, was rejcted by them, and burned without the camp.

After it was thus destroyed, God raised it again the third day, since there was further use for that crucified body, it must be exalted "far above all heavens." Hence, as Jesus had said, "The Son of man shall be betrayed into the hands of men; and they shall kill

him, and the third day he shall rise again." And in Luke 24: 20, while on the way to Emmaus near the evening of that first day of the week, they say, "and besides all this, to day is the third day since these things were done." No Scriptural question can be raised concerning these three days beginning on the day before the Jewish sabbath, and ending the day after. But if, as some try to believe, they began on Thursday, Wednesday, or any other day; it does not solve the dificulty in the minds of those who can see only the letter; for no matter what day he was crucified, he rose on the third day. And, as we see, there are but two nights from the first day to the third day. Hence, admitting the truth of Christ's statement, it becomes a mathematical certainty that he included the night preceeding the day on which he was crucified in "the three days and three nights."

Thus when he laid down his spiritual, or real life, as did Adam, in the garden; no man took it from him, he laid it down of himself. This was the real sacrifice of himself, as a sin offering; "Sacrifices and offerings thou wouldest not, but a body hast thou prepared me." When he thus gave himself up and came under the curse, he was as truly under it, as was the fallen Adam; or as are we who are pronounced dead; "for ye are dead, and your life is hid," etc.

That he sacrificed the life by which the atonement was to be made, (just such life as man had before he sinned,) is proven, 1st, by Paul in Heb. 13: 11, 12, showing that the blood (life) to be taken into the holy place had gone out of it, so that when taken to be crucified, it was only a disposal of the body of the sin offering after the virtue had gone out of it. And 2nd, because the life he gave as a sacrifice, was the life he laid down of himself in order that he might take it again on entering into the holy place at his resurrection. This life was not taken by man; while the life taken on the cross, was taken by man. "The Son of man shall be betrayed into the hands of men; and they shall kill him, (Matt. 17: 23.) Fear not man that can kill the body, but are not able to kill the soul, (life.)

Surely the life Adam lost in the garden, differed from that which he lost 930 years after. Bear in mind that this forfeited life we now have, and such as Christ had after he laid down his spiritual life, is not recognized as life, under the new covenant. That is, the life of the old covenant that was unto death, is the life of the flesh, such life as the beast has; "as dieth the beast, so dieth man; they all have one breath, and all go to one place." Christ had a dual nature; the old covenant life of the corruptible flesh, from his mother; the New Covenant life from his Father. When we come to the stature of Christ, our mortal bodies quickened by the Father, we too shall have a dual nature until we overcome, and the atonement is accomplished in us; then our flesh will become fresher than childhood.

This is one more line of proof to show how christendom is able to grasp only the letter; the spirit of the word being for those of advanced growth. Worship has been centered around the body of the sin offering slain in the court, instead of being in spirit within the vail where our High Priest is bringing about the atonement. How far from the truth, is the idea that the atonement was made by shedding the blood that man could take; seeing only the natural plane of the flesh.

If we did not know that only an elect seed is being developed, this way so narrow that few can find it, would be a disheartening feature of the plan. But as God is working all things after the counsel of his will, we can see how the "many" are to stumble and fall, and yet rejoice, knowing that even the little truth possessed by babes in Christ, will not be lost to them in the regeneration, when the Son of man sits on the throne of his glory.

It may be said, Paul preached only Jesus Christ and him crucified, to the Corinthians, (1 Cor. 2: 2.) True, Babes must begin with the letter because it is only through the letter that the spirit can be seen. In the 1st verse of next chapter he explains it.

In making the sacrifice in the garden, Christ did not lose his faith, he could work miracles, and his prayers were answered; "Father forgive them;" but he would

not ask for what if answered, would defeat the fulfilment of Scripture. He was sinless, notwithstanding he had entered fully into the sinner's condition.

Now we have a clear understanding of his strong cries and agony in the garden. It was a fearful thing to him, sinless, loving and obedient; to come under the curse, and know that he would be forsaken of his Father, who is not a God of the dead, the unclean of Satan's domain. He did not fear what man could do, no complaint escaped his lips when the nails were being driven through his quivering flesh. Like a lamb, dumb before his shearers, so he opened not his mouth. But to be forsaken by his Father was more than he could silently endure, and in his last agony came the final cry which could no longer be restrained, Eli, Eli, lama sabachthani; and again he cried in the same voice, and yielded up his spirit. "And behold, the vail of the temple was rent in twain, from top to bottom."

Why was the vail of the temple rent when his forfeited flesh life expired, and not when he laid down his spiritual life? In his dual nature his spiritual life was for the redemption of the world; the old covenant or Jews, had naught to do with that; his fallen Jewish nature, (for he took on him the nature of the seed of Abraham,) was for the ending of the old covenant, and that typical house of servants, giving to as many as received him, authority to become sons. Hence, when his Jewish nature expired, that fleshly house was forever left desolate. "Wherefore, henceforth know we no man after the flesh." Under the New Covenant and TRUE tabernacle of which Jesus is the Minister, they, as "Israel after the flesh," have NO place, nor can have until born again of resurrected life. They will go back and rebuild old Jerusalem, but in their true character, answering to Hagar and her son, to be eventually cast out of the inheritance.

CONFORMED TO HIS IMAGE.

"Whom he foreknew, he also foreordained to be

conformed to the image of his Son," (Rom. 8: 29.)

"It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is." This implies that only those conformed to his image, the elect church, will see him as he is; and yet, "every eye shall see him." Here is a mystery partly revealed; for we know in part what he is to be. After his resurrection and before he was glorified, he underwent one change, and another change when glorified. But what he was during the forty days, is no guide to what we shall be; for at that time he still bore the image of the earthy. When Mary saw him soon after his resurrection, he said to her, "Touch me not for I have not yet ascended to my Father; but go tell my brethren that I ascend, etc.

That same day as the two were on the way to Emmaus, "he appeared in another form, (Mark 16: 12.) To explain this, we must appeal to the law and testimony. To say, as we once said before the true faith was restored, and as the "foolish virgins" continue to say, that he was a spirit, and could appear in different forms at pleasure; is sustained by neither law or testimony, but conflicts with both.

He was raised, we can assume, freed from the wounds that caused the death of his body; even as Lazarus, and others were freed from the sickness, or whatever caused their death. Hence, looked like any other man, the gardener, for instance; Mary not dreaming that it was Jesus. He had not yet ascended to his Father, (not necessarily in body,) or entered his Melchisedec priesthood that would exalt him "far above all heavens." This required a change; for "he that ascended," far above all, must be the same that descended into the lowest parts of the earth. Thus the crucified one retaking the marks of his lowest condition, and still having only the lowest type of life, was exalted to his priestly office; on entering which, he retook the new covenant life he had given up in the garden, and thus became the firstborn and High Priest of that covenant, while yet bearing the image of the disfigured earthy; thus making the CROSS transcend the glory of the crown.

Thus when he began, as High Priest, to wash his flesh with water by the word, he appeared to them in a different form from that in which Mary had seen him.

This is the testimony; now we will appeal to the law. On entering the holy place to make the atonement. Aaron put off the garments in which he was clothed on entering, this left him naked while washing his flesh until he should put on the holy linen garments with which he was to enter into the holiest. And on coming out, after the atonement was made, the order was reversed; Aaron was to put off the linen garments in the holy place, (with which he had appeared before God,) then again wash his flesh, "and put on his garments, (those he had on when first entering the holy place,) and come forth," (Lev. 16: 24.) For now he comes apart from sin, or a sin offering, and appears unto salvation.

Now notice! Christ rose with a sound and clean or baptised body, having just entered the holy place. If the unclean touch the clean, it also becomes unclean. Not so, however, with a priest, he could lay his hand on a leper and not be defiled. Touch me not for I have not yet ascended to my Father; a little later, having ascended and entered his priestly office, (for he was then washing his flesh,) he said, "handle me and see, for a spirit hath not flesh and bones as ye see me have. After entering the holy place with a perfect body as when Mary saw him, he must lay off such garments, and remain naked while washing his flesh, before he put on his glorious garments. This change to another form,, retaking the crucified form, was, that in ascending to his Father, "far above all heavens," it must be his lowest, crucified, and naked condition thus exalted to the Melchisedec priesthood. Hence, while washing his flesh as Priest of the Most High God, be bore the crucified form. Heaven and earth may pass, but not one jot of the law until all be fulfilled. He could not yet take on the image of the heavenly, since the atonement for himself had not yet been made.

After washing his flesh another change was required, he could not remain naked before God while making

the atonement, but must be clothed upon with his official garments made for "glory and for beauty," (Exo. 28: 2.) He underwent this change after he was taken up, and a cloud received him out of their sight; and before the Holy Ghost was given, (John 7: 39.)

When the atonement in the Holiest is finished, he will come out into the holy place, in his High Priest glory and remain invisible to us until our sins are borne away, all effects of the fall removed. During this period of bearing away our sins, he will have come to his temple, and hence, be present, but "as the lightning," invisible to us, except by faith. After our flesh is restored, "fresher than childhood;" he will lay off his High Priest glory to be no more resumed; and again, wash his flesh. It is then that he comes to his church in like manner as they saw him go. And we shall be like him, for we shall see him as he is.

What then will be our condition during the thousand years reign on earth? and how are we to differ from the rest of mankind. In other words, how will the sons who reign with Christ, differ from the resurrected nations over whom they reign?

Although it doth not yet appear what we shall be, there is some light on this subject. When he comes in his glory then shall he sit upon the throne of his glory; and we know something of the glory of the kingdom, since Peter, James, and John saw his majesty in the holy mount; the transfiguration being a vision of the kingdom. Unlike the high priest glory which destroyed the sight of Paul, for a time; the kingly glory had no such effect, although it was a real brightness of face and also of raiment; showing it to be literal.

Paul, in referring to it, speaks of the shining of the face of Moses, but concludes that this will be far more glorious. Had it not spoken of the raiment, as whiter than any fuller on earth could whiten it; we might have thought it was spiritual light, but the raiment excludes any such idea.

Christ is the express image of his Father's person. This, however may refer to his condition as seated at the right hand of the Majesty on high; but when on

his own throne he will certainly bear the image of the heavenly. And we, when conformed to the image of His Son, will also bear the image of the heavenly, or that of the transfiguration, the kingdom condition as seen in the holy mount.

An image of the heavenly may not be the heavenly itself, but only bear a resemblance to it. Hence, the glorified church though belonging to the earth, during their reign on earth before passing beyond the second vail, bear the image of the heavenly. In Dan. 7: 9, is a partial description of the Ancient of days, the one who gives the kingdom to Christ, (verses 13, 14.) In Rev. 1: 14, 15, is a partial description of the person of Christ; the latter surely being in the image of the former; the head and hair being alike; and the garments of the Ancient of days, in appearance like those of Christ on the holy mount. The glorified church will also bear the image of the heavenly, And how much more will this glory excell that of the face of Moses which the children of Israel could not steadfastly behold. This is glory enough for flesh and blood or until we pass beyond the second vail.

The world, though delivered into the same liberty from the present bondage of corruption, will not, like the sons, be thus conformed to Christ's image. All alike are flesh and blood; but only the elect, those he foreknew, will ever bear this image of the heavenly. It is a glory reserved only for the kings and priests during their flesh and blood condition while reigning on earth. When the thousand years are ended, Christ gives up the kingdom to God, and God becomes ALL in ALL; then, not only the church, but all overcomers from among the nations, all whose names are found written in the Lamb's book of life, will enter the spirit condition, passing beyond the second vail into heaven itself, by the new made living way. Then, God being all in all, all will be Gods like their Father. After which we know of no distinction. The church of the firstborn having preeminence only during its earthly reign.—Those not found written in the book of life are cast into the lake of fire before Christ gives up the kingdom,; hence, before God can become all in all. For Christ must reign until all enemies are subdued.

WHAT WE SHALL BE.

So much is revealed that we may form an opinion founded on Scripture of what man will be in the resurrection. Neither male nor female. No marrying or giving in marriage. No children born of woman; "he that is born of the flesh is of the bondwoman."

Our natural body therefore, has many organs not required by the spiritual body.—Let the reader renounce the foolish idea that spiritual means spirit; it means, in this connection, a body builded by God's Spirit, as a natural body is builded by nature, or natural laws.—With male or female organs it would be male or female; hence, these will not belong to a spiritual body.

Nothing unclean can enter into the city, the glorified church. The idea of rejected effete matter, or receptacles for such worn out material associated with the beloved city, is repulsive to our conception of absolute purity; surely a spiritual body will be free from such contamination. But they will eat and drink in the kingdom, (Matt. 6: 31, 33.) True, but why may not a spiritual body appropriate all the food consumed, as the natural body appropriates a portion of it? throwing off the required amount, as imperceptible perspiration, thus giving back to nature the borrowed elements taken for our pleasure, in, though not the same form, yet as pure as we received them. Surely a spiritual body should not defile, or be defiled.

With the world, raised with a similar organism, it may be different; many will defile themselves with sin, by their works and words; but even with these this gross feature of the natural body need not obtain.

Male and female, on the plane of the flesh, belong only to the Adam race; and woman, made subject to man, even as is the church to Christ, is only a temporary arragement to pass away in the resurrection, where a higher type of increase will obtain; Christ being the husband, the church the bride; and the rest of the race, children belonging to the one family. The

thousand year age to end in a far higher and greater transformation; all overcomers of the entire family entering the spirit world as Sons and heirs of God.

ENDING OF THE AGE, AND KOSMOS.

After more than a half century of growth, how different do the events associated with the ending of the age and coming of Christ arrange themselves. In the beginning of this movement we supposed Christ would come and translate the church, just as we then were, into glory and immortality; end probation, burn the world, and doom the nations to an eternal orthodox hell. We knew nothing of a foretold restitution of all things, or of the vast field of unfulfilled prophecy.

The fulfilment of the parable of the the virgins, and the movement that was to become a counterpart to the ending of the Jewish age, stretching more than seventy years into the future, all to be fulfilled, was still in the, as yet undigested open book, which time alone could slowly but surely spread out before us.

Of the growth into the unity of the faith, we knew nothing; nor had we any true knowledge of the Son of God; or of coming to the fullgrown man. We were the merest babes in Christ, expecting to be taken instantly from corruption to immortality; indeed, we supposed we were already immortal, and only required death or translation to impart all that God had in store for the believer. As time rolled on, the parable of the "ten virgins," the closing movement of the gospel age, began to be clearly fulfilled; the "foolish virgins" dropping out from 1878, to 1882, during the 3 1-2 years in which the lost faith was being restored; they not being able to appropriate the new supply of "oil." "Unto them that are without it is not given to know the mysteries of the kingdom." Not one among the three factions who have gone out of this movement, know any thing of these mysteries concerning the Son of God, the true faith, or the LAW, and but little of the testimony concerning the truth; these, (the old and

new covenant,) being Christ's "two witnesses," they go hand in hand, and cannot be separated; for by these two witnesses every word shall be established."

This last movement of the gospel age ending with the coming of the bridegroom, (Matt. 25: 10:) has in it much more than that parable contains. It is also the compelling message of Luke 14: 23, by which his house was to be filled. The one synchronizing with the other, each one being the finishing of the gospel age, marks them as one and the same; the parable in Matt. like that in Luke, being clear cut and distinct from what had preceded it. In the latter, a previous call of much larger proportion, as the streets and lanes of a city are more populous than highways and hedges; while the former is separate from all other parables being distinctly located at the end of the age. Every other parable being in the present tense, "The kingdom of heaven IS likened," etc.; while this one begins thus: "Then shall the kingdom of heaven be likened," etc. but ends with the coming of the bridegroom, as does the other with his house being filled.

Thus these two parables, beyond any question, belong to the events connected with the ending of the gospel age; and therefore, to the TIME embraced by this movement and this diagram, corresponding in every particular with that of the ending of the Jewish age.

Those not in this prophetic movement, are not supposed to see its strength, or understand any of the fulfilments of prophecy, any more than at the first advent. Matthew mentions over forty fulfilments not one of which could be understood by the Jews, or by the disciples who followed him. Indeed, some of them, as in Matt, 2: 15, 23, were not designed to be understood until long after their fulfilment; Jesus alone understanding any of them up to the time when he did not call for angelic aid, (Matt. 26: 54,) saying, "How then shall the Ssriptures be fulfilled.") Those prophecies all referred to him, and he alone could understand them. So now, these fulfilments at the end of this age refer to the BODY of Christ, and can be understood by his body, and by no others

When the compelling message was sent out, all not gathered under that last call were to be excluded from partaking of the marriage supper, (Luke 14: 24.) In the parable of the ten virgins, THEY, the church, represent the kingdom of heaven; hence, those not having part in this movement, the "many," doing wonderful things in his name, are not recognized of Christ as his church. I would be glad to see great numbers gathered during this movement, but we must abide by what is written, not by what we may desire And even a part of those who have been in the movement, are to be excluded from the marriage supper.

Another prophecy, (Rev. 10,) belongs to this movement during "the time of the end." The book was to be shut and sealed "until the time of the end," (Dan. 12: 4.) The angel of Rev. 10; having the unsealed, or open book, the finishing of the mystery of God, and the sounding of the seventh trump, locates the prophecy beyond any question, as also belonging to the "time of the end," when the wise shall understand. And "the voices uttered by the seven thunders," although not recorded, must be understood before the mystery of God is finished, because their utterance was revealed to the prophet John, since he was about to record it. "For surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." "And those things that are revealed, belong unto us, and to our children forever." Thus on coming to the "fullgrown man," we shall know the truth, if we fearlessly seek for it.

The little open book prophecy, (Rev. 10:) belongs to the closing movement of the gospel age, since it ends with the sounding of the seventh angel, when the kingdom of this world passes into the hands of Christ, (see and compare Rev. 11: 15. Of this much, therefore, of our position, we are certain. The parable of the ten virgins, the tarrying of the Bridegroom, and his ultimate coming, also belongs to the ending of the age; another certainty. In both alike there is delay; slumbering and disappointment in the one, and bitterness with the sweetness, in the other. The two prophecies

being fulfilled at the same time, refer to the same events, is the only reasonable conclusion.

In the one, there are seven distinct points, or divisions, without which the movement by which these two or three prophecies covering the same part of the gospel age, are being fulfilled, would be chaotic; showing no signs of Divine leading. But having these seven divisions, all clearly defined by chronological and prophetic arguments; an exact counterpart of the ending of the Jewish age from the birth of Jesus to the destruction of Jerusalem in A. D. 70, was brought out; every point being fully established before the startling discovery was made that it formed such an absolutely perfect counterpart. Six of the seven are already passed, and still the Bridegroom delays; but we are patiently waiting the seventh and last of the delayes.

Thus it seems almost certain that the voices of the seven thunders refer to these seven periods of DELAY, for when they had uttered their voices, the angel of the open book swears that there shall be delay no longer.

Now the question is; why, after revealing their utterances to John, was he commanded to "Seal up the things which the seven thunders uttered and write them not."—This is Scripture statement, hence given for our instruction.—Daniel, writing on the same matter, was also informed that the words were closed up and sealed UNTIL the time of the end, when the wise (virgins) would understand. But why wait till "the time of the end," before the wise would understand? Because, we answer, it is only when prophecy is fulfilled, or mainly so, that it can be understood. "I speak these words that when they come to pass ye may believe," said Jesus.

But the words were written, that Daniel was to shut up and seal; while those communicated to John were not written. "The children of this world are wiser in their generation than are the children of light." If we are "wise" in these things, so as to understand; we must appropriate some of their wisdom. It is an axiom understood by the children of this world, that an explanation fully explaning every fact concerning a

matter, is the true explanation. The communication to Daniel was mainly concerning the time and character of these wonders; definite time periods being given; the very periods that govern the diagram now being fulfilled at the time of the end, at which time the wise were to understand. Evidently, by transpiring event which would unseal their meaning, as the prophetic periods arranged themselves into diagram form corresponding to that of the ending of the Jewish age; since God has made the one to be a counterpart of the other.

Now if the things which the seven thunders uttered were concerning these delays, or tarrying of the Bridegroom while the diagram was being formulated, the body of Christ being developed to the fullgrown man, and the compelling work, requiring these seven periods of delay until his house was filled; and their utterances had been written, there could have been no such movement. If we had known all these things in 1840, no such movement as that of the ten virgins could have transpired. And yet these things are of mighty import to the body of Christ; and God was pledged to do nothing, but he would reveal his secret unto his servants the prophets. Daniel was permitted to write what was revealed to him, a mere outline; but John was forbidden to give the details; these must be understood as they come to pass. But, thank God, the voice of the seventh thunder continues only until the passover feast of 1903, and the oath of the angel by Him that liveth forever, was that there shall be DELAY no longer.

On coming to his temple in 1903, there yet remains much prophecy to be fulfilled before the old Adam man goes down. There is nothing more directly stated in Scripture than is the fact that the church, "we that are alive and remain unto the coming of the Lord," will have come to his stature before the dead in Christ are raised; and hence, before any one is caught up to meet the Lord. That STAGE of his coming at which the dead in Christ are raised will not occur, we believe, until the spring of 1906, where the 6000 years from the fall of man ends, and the 7th thousand begins. While

the coming suddenly to his temple to purify the sons of Levi, is what we are looking for in 1903. This is the first stage in the coming out of the High Priest for the purpose of having our sins borne away by the scapegoat before putting off his high priest glory, that he comes to his temple to purify, etc. And being still in his high priest glory, he is "as the lightning," and hence, still unrevealed; no one need go into the desert, or secret chamber to find him. The high priest remained in the holy place, invisible to all during this stage of the atonement. When our sins are borne away, (blotted out, when He sends Jesus, Acts 3: 21,) WE also shall be in the holy place. But we do not enter in to the marriage feast with Christ, alone; that follows the resurrection of the dead in Christ, raised in the holy place; and is at the washing of his flesh. In this, we shall in no wise precede them. The law required the washing of not the hands and feet only, but of his entire body. Hence, at the first washing, the graves were opened and all the saints to be incorporated into his body had to be present. Thus the law and testimony agree; the dead in Christ, and we that are ALIVE, mark this, will be caught up together, for this final washing of his flesh IN THE HOLY PLACE. Then we shall see him as he is, for we shall be like him. This being caught up to meet the Lord, we understand, will occur in the spring of 1907. But first, we are to be made alive; our mortal bodies quickened by the Father; this gives us conditional life, such life as Christ himself had; thus bringing us to his earthly stature. Then the twinkling of an eye change, after the dead in Christ are raised, and the high priest washing, will make the entire body like the heavenly Christ.

These things are not for babes in Christ, much less for those that are without, to whom it is not given to know the mysteries of the kingdom. No matter how fully we speak in accordance with the law and testimony, it is to them foolishness; they cannot understand it, because the natural man discerneth not the things of the spirit, for they are spiritually discerned.

We think the present position with this united tes-

timony of a four-fold line of argument is exceedingly strong and satisfactory; hence, a short summary may not be out of order.

SUMMARY.

The parable of the "ten virgins," most assuredly belongs at the end of the gospel age; it represents a distinct movement, a special going forth to meet the bridegroom, characteristic of no other parable; located by our Lord, unlike any other parable, in the future; and ends with his coming. No unprejudiced one will deny these facts; and such a movement is now being fulfilled. In it is a tarrying of the bridegroom, and the slumbering and sleeping of all the "virgins," both wise and foolish; and at midnight a cry was made, "Behold the bridegroom," (see R. V.) Then they all begin to trim their lamps, and a division occurs. He did not come at midnight, when that "cry" Behold, the the Bridegroom! Come ye forth to meet him," was made. The cry, Behold, the Bridegroom! is equivalent to saying, See, here he is, go forth to meet him.

Such a cry was made, and we were to see him, not in person, but with the eye of faith, and expected to be taken to meet him. But, you will notice, he does not actually come until some time after this division.

These are some of the facts in this movement which are now history. Now we will inquire concerning the "midnight," when this cry, to be followed by a division, was to occur. August, 1840, when the 6th trumpet ended, is where this movement began; this has been an accepted fact by all in the movement. The times of the Gentiles, (2520 years,) beginning, as they did, in the autumn of B. C. 606, end in the autumn of 1915; because 1915, is only 1914 full years after A. D. 1 began, thus: at the end of A. D. 1, it was A. D. 2; so at the end of 1914 full years, it is 1915; hence, from the autumn of 606 B. C. reckoning autumn time, makes 606 B. C. years end, and the A. D. years begin in the autumn; from which A. D. 1, 1914 full years end in the autumn of 1915. And to get 2520 full years after the autumn of 606, B. C. carries us to the end of 1914 full years on the A. D. side; or to that of 1915.

Now from the autumn of 1840, to that of 1915, is 75 years; and we have never supposed the night would end until the times of the Gentiles had ended, no matter at what time the Bridegroom might come. And as they required lamps, it must have been night when they started, since men do not walk by lamplight in the daytime. "Midnight." reckon it up. From the autumn of 1840 to the spring of 1878, is 37 1-2 years; from which, to the autumn of 1915 is another 37 1-2 years. A thing is made when finished, not when it is begun. That premature "cry" began to be made in the HERALD OF THE MORNING for June, 1874; that number of the paper is now at my side. That cry was finished in the spring of 1878, precisely at midnight. I claimed that Christ had come as reaper, in 1874, and would come as king, 3 1-2 years later, or in the spring at passover time, in 1878. Thus paralleling those two stages at the first advent. Come as a spirit, as the lightning, etc.; all the coming there ever would be.

That "cry," was made just where Christ foretold that it would be made, "at midnight;" and the Scriptures cannot be broken. No prophecy at the first advent ever had a plainer fulfilment. And these facts are now history, not theory.

Then all those virgins arose and trimmed their lamps. After 1844, where the tarrying began, until that cry was made, they all slumbered and slept. Jesus said, "while men slept an enemy sowed tares among the wheat." That was how those antichrist doctrines got among the virgins, "confessing not that Jesus Christ cometh in the flesh." Every thing we acquired from 1844, to 1878, was what was sown among us, while we all slumbered and slept. Many applications of prophecy held before 1844, as "my two witnesses," the 2300 days, the sounding of the first 6 trumpets, and the 7 churches, are as we now apply them; but not one application made while we all slumbered and slept, the Bible chronology, a mere matter of figuring, excepted, do we still hold to. This strange fact is almost startling, so completely does it confirm the position. So many things held before the slumbering and sleeping

are still retained; then this blank of 34 years, until the autumn of 1878, when we began to walk in the light of the new supply of "oil," to our lamps, as the lost faith began to be restored. This is surely a startling fact in proof that the "slumbering and sleeping" was a reality. Not one prophetic period, as we then applied them, has stood the test of a more careful examination; not one prophecy concerning the manner of his coming, has been found in accordance with the law and testimony. We did get a glimmer of the first stage of his coming, in which he is to be "as the lightning," but supposing this was to be his condition while reigning on earth; we barely escaped becoming confirmed spiritualists. Indeed, nothing but the trimming and replenishing of our lamps with a new supply of "oil," saved us from that terrible delusion. While the foolish virgins failed to escape.—From the spring of 1878, where that "cry" was made, until the autumn, a reexamination of our position, a trimming of our lamps, occupied most of that year, until in the August paper of 1878, when the onward movement began.—Thus so far as actual truth is concerned, we stood still from 1844 to 1878, while we ALL slumbered and slept.

What then of the foolish virgins who remain as they were when that cry was made, their lamps going out? Their principal leader, C. T. Russell, makes his boast that he stands, so far as this movement is concerned, just as he stood in 1878. What they have, therefore, is the truth the "virgins" had at the beginning of the movement, all of which they learned through the teaching of the HERALD OF THE MORNING, together with the crude and false teaching supplied while "we all slumbered and slept." And this is the exact measure of their standing; truth enough to sugar-coat the doctrines of devils sown among the wheat while men slept.

They were compelled to leave the movement because these grand truths and mysteries of the kingdom, not being for them, were forbidden to them; they were not of us, and went out from us.

It is true, they retort, saying that we are the foolish virgins, and went from them. But does this agree with

the conditions as laid down by our Lord? if so, then perhaps we are the foolish virgins. It is after the cry at midnight, that the virgins arise and trim their lamps and the foolish ones go out of the movement. Now if Christ came at that time, as they affirm; the division occurred, and we went away after the Bridegroom came; since there was no division between them and us, until after that cry was made. But he did not come until after that cry, and after the division; and while they were gone, the bridegroom came.

We do not expect to convince the "foolish virgins," or even many who are being deceived by them; they now have too much to learn to be able to grasp such truths concerning the "knowledge of the Son of God," and kindred things now being taught, to be able to overtake us in this shining pathway. They must, with perhaps here and there a noble exception, take their place with the world, in the restitution age. Since when they finally come, Christ will say, "Verily I say unto you, I know you not." We speak of these things to strengthen those already in the movement.

This parable, thus far so wonderfully fulfilled, is but one of the four prophecies covering this same period, or "day of his preparation," when the chariots were to be "with flaming torches." With the wonderful increase of knowledge, and the many running to and fro, and the chariots with flaming torches circling the earth; I think no intelligent person will fail to recognize that we are living in "the day of his preparation, (Nahum 2: 3,) "or time of the end," (Dan. 12.) The time when it is written, "the wise shall understand." Daniel had heard wonderful things, among which was, many that sleep in the dust of the earth should awake; events that belong to this movement and the coming of the Bridegroom. And after recording certain definite time measurements, he puts two questions; 1st, "How long shall it be to the end of these wonders?" 2nd, "What shall be the end of these things"? Closed up and sealed until the time of the end, when the wise shall understand, was the answer. And now so plain that he that runs may read, world wide events

proclaim the time of the end, and day of his preparation has come. And we find the "things" foretold, by Daniel, and Jesus, and John; and indeed, in all the Scriptures, already hastening to their consummation. Where are the wise? who among all so called christian churches understand these things? Not one, outside of those now in this movement; not one who fails to comprehend this movement: how from 1840, to 1844, the virgins, wise and foolish, took their lamps and went forth to meet the bridegroom; after which, until midnight, the spring of 1878, they all slumbered and slept. That at midnight a premature cry was made; then they arose and trimmed their lamps; the wise being foreknown, and forordained, were of those prepared to continue the journey by replenishing their lamps. The new supply being that which would bring them to the restored faith, and to the knowledge of the Son of God, unto the fullgrown man; since this is required before the going in with him to the marriage feast.

The wise virgins understand this; and recognize the new supply poured into their lamps, from the autumn of 1878, when the faith began to be restored. While for 3 1-2 years, or until the spring of 1882, there was a mighty effort, as the light on the "one faith" increased, to shake off the cloud of darknes in which we were enshrouded while asleep, by him who sows tares among the wheat. Little by little, and month after month, as the light increased, this darkness was dispelled. Every prophetic period we had tampered with while asleep, required reexamination and readjustment. Every doctrine held by christendom, having lost the true faith, had to be renounced during that 3 1-2 years. It was a cyclone of tearing down; and a firm and steady building up. No one not then in the movement, can appreciate the whirl of the storm as the rubbish was swept away. Strong men wavered and fell; some going back to join the foolish virgins, while others unable to keep pace with the rapid change of views, concluded to take shelter in the Laodicean church. But the wise virgins stood firm; and O, how glad they all were when the faith was restored, and they saw the

outcome of the rearranged prophetic periods, as this diagram of the ending of the gospel age, an exact counterpart to the ending of the Jewish age, flashed into view; a complete framework of the entire movement.

It is this diagram and its filling up, as events have transpired, that removes the seal, and enables the wise to understand what prophets and angels have desired, but failed to learn; i. e. the answer to the questions propounded by the greatly beloved Daniel. Even the things the "seven thunders uttered," are no longer a mystery. The angel having the "little open book" to be eaten, (Rev. 10,) his mission to end with the gospel age, necessarily covers the "time of the end;" hence, the time when the words to Daniel were to be opened, and the wise understand. That is, both alike belong to the closing movement of the age, and diagram of the ending of the age; just as truly as does the parable of the ten virgins; or the compelling work of Luke 14: 23, that his house might be filled. These all belong to one distinct and clearly defined movement now in process of fulfilment. We are as confident of this, as of any truth connected with the movement.

Now look at the facts, and compare Rev. 10, with these facts. This movement and tarrying of the bridegroom is divided into seven clearly defined parts by the ending of the chronological and prophetic periods that define "the time of the end," when these things were to be fulfilled; the Brideroom tarrying until they were fulfilled. The delay is because the general gospel call to the "poor and maimed, and halt and blind, of the populous streets and lanes of the city" had not filled the house.—The first call of this parable was to the Jews, the rich man, who had the oracles, and all the promises up to that time; while Gentiles, covered with sores, had only crumbs from the rich man's table. It will be remembered the gospel call was first to Jews for 3 1-2 years, or till the end of the "week," before it was offered to the Gentiles. Then, when they rejected it, "the master of the house being angry," the servant was sent to "all nations." But there was to be a special work, or movement of a different character at

the end of the age, to bring the church to the fully develed condition. And it is by THIS compelling call, for which his coming is delayed, that his house is filled. But when the seven parts of the movement mapped out in the diagram are complete, the angel of the open book, swears by Him that liveth for ever and ever, that there shall be DELAY no longer.

These seven periods of delay have occurred in this movement; they are history, not theory: from 1843, to where all Bro. Miller's arguments centered, to 1844, was the first one. Then to 1873, was the second one. Then 1878, 1882. 1885, 1889, while the seventh delay to 1903, is the last division in the diagram having its counterpart in the ending of the Jewish age; hence, the last point to which we can look, in harmony with the diagram. And it is the only one at which Christ's coming is an event which alone will form a counterpart to correspond to the place in the Jewish diagram at which he enters the temple at 12 years of age.

When the seven thunders had uttered their voices, there was to be delay no longer. Delay in finishing the mystery of God, and sounding of the 7th trump with all that event may imply. The 6th trumpet ended in August, 1840; just when the virgins started to meet the Bridegroom; why did not the 7th begin then?. at the time the 6th ended. The house was not full, this last movement, with all these grand events of the time of the end that would unseal the book, enable the wise to understand, restore the lost faith, ripen the church, to be gathered from highways and hedges, and bring them to the fullgrown man. All this was yet to be accomplished, before Christ could come and the trump of God sound the knell of doom to the angry nations.

The last three trumpets are associated with woes, (see Rev. 8: 13.) And the 7th opens with its woe; a change of empire, and angry nations, (Rev. 11: 15.) When the second woe and 6th trumpet ended, there was a little space of time, before the 3rd woe and 7th trumpet, (Rev. 11: 14.) This could come between the woes, and not between the trumpets, it is true: but the 6th trumpet ended in 1840, and the 7th, which begins when the kingdom of this world becomes the kingdom of our Lord and his anointed, and he takes his great power and reigns; cannot occur until the times of the Gentiles end; hence, the 7th trumpet will not sound until 1915; although Christ's kingdom will be set up "in the days of these kings." The destruction of the nations, or final overthrow of the forth universal empire, begins with the 7th trump; but the kingdom does not come with observation, or outward show; hence, not with the sound of a trumpet. It is when the "seventh angel is ABOUT to sound," that the mystery of God is finished, (Rev. 10: 7, R.:V.)

As before remarked, "the things" uttered by the seven thunders, though revealed, could not be written without forestalling the movement. Since this delay would have been known at the start. But, like other things "shut up and sealed till the time of the end, they were to be revealed to US, by their fulfilment.

As we gather up the fragments, how wonderfully do the parts consolidate. The time from the end of the "seventy weeks," when the Jew was dropped to the level of the Gentile,, the 34 years to the destruction of Jerusalem was almost a blank, so far as any reference to the Jew is concerned. And what is said, was only in condemnation. So this 34 years, while we all slumbered and slept. was a blank, so far as any truth concerning the coming of the Bridegroom, or light on the prophecies is concerned. Still, we learned some important truths on other subjects; the unconscious state of the dead, for instance, and that mortal man is not immortal. But nearly all the truth we had on the prophecies was what the virgins had before the slumbering and sleeping began.

This barren period, seems to be additional proof that our application of the parable is certainly correct; and if this one, then all the others. No such movement as this has ever transpired in the gospel church, although there have been other set times for his coming. But the time would pass, and the anticipation would soon die out, But this has been a long series of fulfilments stretching over more than sixty years, until all the pro-

phetic and chronological periods are woven into a network not only forming a perfect counterpart to the ending of the Jewish age, but stamping this long period as "the TIME of the end," and "day of His preparation."

The 6000 years from the fall of man, ends in 1906, or 33 years from the spring of 1873, as we reckon it. While the High Priest washing will take place in the autumn, thus making the 33 1-2 years complete. After this, 26 years, "According to the days of their coming out of the land of Egypt," (Micah 7 : 15 ;) reach to 1932; and final end of the old Adam race.

But before the old groaning creation passes away, the seed of promise, Christ, the second man and his wife, or "body," bone of his bones, and flesh of his flesh, is to be fully matured, and the "stone" kingdom set up in the days of these Gentile kings, that is to smite the image and grind it to powder. (Dan. 2: 35,) is to be organized. All these grand events, the perfecting of his body, and organizing of the kingdom is to be accomplished before 1915, when the "times of the Gentiles end," and Jerusalem will cease to be trodden under foot by the Gentiles, (Luke 21 : 24.)

These great changes and mighty events are surely at hand. All nations are preparing destructive forces which will eventuate in a struggle that will end in universal overthrow of law and order and anarchy, which will bring about a reign of terror, world-wide, similar to that of the French revolution in 1793. It is thus, the groaning creation will become extinct. Famine and pestilence of course, following in the wake of such desolation. These things are clearly set forth, and fully supported by Holy Scripture; and the signs of the times, in the preparation of the nations, and the wide spread spirit of disintregation and anarchy, can be seen and read of all who do not shut their eyes to developing events. The groanings of our race in the bondage of corruption is about to end in this baptism of fire; but, thank God, the dark cloud has a silver lining; a brighter day coming, when every creature shall be delivered into the glorious liberty of the children of God.

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rocheser, N. Y.

VOL. 5.] JAN. & FEBRUARY, 1902. [No. 11, & 12.

JERUSALEM THE HOLY CITY RESTORED.

The commandment to restore and build Jerusalem, (Dan. 9 : 25,) means more than is contained in the letter; like every thing under the old covenant, that restitution from Babylon was only a figure of something far better than Cyrus, God's anointed, [his Christ] was chosen to do, (see Isa. 45.)

The Eden system is the "free woman" of the Abrahamic allegory referred to in Gal. 4: while the bondwoman is the fallen condition, the covenant that is unto death. The one represented by Sarah, the other by Hagar, the Egyptian maid; the two sons answering to the old Adam, or natural man, and the last Adam, or spiritual man. The two women being the two covenants, (Gal. 4 : 24;) the latter, the covenant of promise, being the resurrection covenant, as all know.

These women are referred to in Isa. 54: the Eden system is the barren woman put away for the bondwoman, but to be restored to great favor, her children multiplying on the right hand and on the left, as nations are born in a day.

No one can read this whole chapter and fail to recognize the "Jerusalem that is free, the mother of us all" even to the final gathering "about the camp of the saints and the beloved city," when the thousand years are ended, (Rev. 20 : 8, 9)

It is "the restitution of all things," to begin when he sends Jesus, (Acts 3 : 21,) that brings the restitution of the "Jerusalem that is free." THIS restitution is spoken of by all God's holy prophets since the world began; among whom are Moses, and Daniel. All that